VOLUME XLIV, No. 4 JANUARY, 1930

B'NAI B'RITH MAGAZINE

MAURICE FALK

". . . . any surplus of wealth is a trust to be employed for mankind."

(See Page 132)

THE NATIONAL JEWISH MONTHLY

$1.00 a Year *10 Cents a Copy*

DE LONGE

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THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

OLUME XLIV JANUARY, 1930 NUMBER 4

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Editorial Comment

The Generosity of Jewry

AMERICAN Jewry gave $51,000,000 for education and philanthropic enterprise during the year just past. A large portion of the gifts of Jewry was placed on the altar of the common good. Thus, for civic benefaction alone the total of funds given by Jews was $13,000,000.

In this giving, the Jew exemplified his historic mission to be a servant of mankind, to contribute his idealism to the common life. He is an amazing fellow. He looks well after his own brethren and none of them cries out his distress but what he is heard, in Russia, in Palestine, in Poland. And in the midst of serving his own, he extends a hand to his neighbor.

If one day Jews are seen giving generously to colonization in Russia, the next a Jew is giving a million for amity between North and South America. If one day Jews pour out treasures for the development of Palestine, the next a Jew is seen giving millions for schools for negroes in the south.

* * *

A Problem for the Mercy of Jews

A NUMBER of Arabs have been condemned to death for murders committed in the Palestine riots. Now arise gentle Jews to say, "Let us plead for the lives of these men. Let the Jew show that in him is no bloodthirst. Whoever is for reconciliation between Jew and Arab in Palestine will stretch forth the hand of friendship to the Arab—and wait until the Arab will grasp it. Let no ghost of an executed Arab stand between the two peoples, though the death sentence be ever so just. By pleading for mercy in their behalf we can make friends of our enemies."

These are answered by irreconcilables: "The Arab must learn that he may not with impunity murder Jews. The ghosts of executed Arabs will forever stand as an admonition restraining the hands of their brethren. These executions must be carried into effect and no Arab who has been condemned may be spared."

We guess that if the issue were brought to a referendum of Jews they would vote for mercy, being Jews. We recall a certain celebrated murder case in New York to which many Jews were summoned for jury duty but none accepted.

"Why do you reject all Jews?" it was asked of the district attorney.

"Oh, they're too gentle," he replied.

For the same reason the defense sought Jews for the jury but lost them all through peremptory challenge.

About Two Young Jews

AMONG the 36 North Americans selected for Rhodes scholarships this year are two Jews—Maure Goldschmidt of Reed College, Portland, Oregon, and Lionel M. Gelber of the University of Toronto.

We are glad to observe that while their heads have reached to the loftier eminences of higher learning, their hearts remain warm with Judaism. The new philosophers, at whose feet the young like to sit, teach that religious professions are unworthy of intellectuals.

Gelber is a leader in the young Jewish life of Toronto, president of the Toronto Young Judaean, an officer of the Toronto Avukah. Goldschmidt, who is only 20, is prominent in Jewish organizations of Portland, and is a former national officer of the A. Z. A., Junior Order of the B'nai B'rith.

* * *

The Art of Being a Jew

WE OBSERVE that in a recent B'nai B'rith Hillel Foundation oratorical contest, the subject of one of the orations was, "The Art of Being a Jew," and the orator, George A. Michaels of Cornell. He was, by the way, the winner.

Young Mr. Michaels seems to understand this matter of being a Jew; it is an art. To be a Jew calls for fine adjustments in a world in which he is often regarded as an irritation.

Of him success requires greater effort than of his neighbor; he must be circumspect with his conduct, for he is judged by sterner standards.

If he is in public life he must stand with the forces of civic righteousness, for while public opinion may wink at the corruptionist, it reviles him if he is a Jew.

He must be the champion of the civic good without thought of the reward of office, for in many places he is regarded as unavailable for political candidacy.

The art of being a Jew is, perforce, taught the Jew by the conditions of his environment. He who learns it stands among the noblest of his fellows. But this is not to say that all who are called Jews have learned the art.

* * *

Immigrant Jews in Cuba

THEY swarm the streets of Havana, these immigrants from Poland. Suddenly the Jewish tourist hears a familiar greeting.

"Landsman!"

And there stands the wanderer. He is selling strings of the native beads which hang from his arm, or he is peddling neckties, or he is distributing cards for a kosher restaurant.

"And how do you happen to be here of all places?" you ask him.

"But here, at least," he says, "a Jew is free. Here he may earn a crust of bread. Here it is warm and one can go about in thin clothing. Here is poverty, too, but it is less than in Poland. Every day one eats."

Here is a glimmering of hope. One stands on the bay and 90 miles beyond the eyes, as one looks, is America. Only 90 miles! The hope is only 90 miles away. Some day one may enter the promised land.

Anti-Semitism in Germany

THERE is the legend of the donkey that desired to appear important in the affairs of the animal kingdom. He retired to a forest where he brayed with such volume as to alarm even the lions.

And everywhere it was said: "The donkeys have massed in force to capture control of the animal kingdom." And the animals mobilized to march forth to do battle with them.

They approached stealthily and then, at a signal charged on the forest which was filled with the sound of braying. And what was their dismay to discover that it had all issued from one donkey.

We are reminded of this upon reading of the sad showing just made by the anti-Semites in Germany. They had united against the Young reparations plan, calling it a scheme concocted by Jewish international bankers to enslave Germany. They had succeeded in putting to a referendum vote a measure that provided punishment in prison for any German official who gave his approval to the Young plan.

They marshaled only one-tenth of the 46,000,000 votes of Germany.

* * *

The Convert's Answer

IN HUNGARY the rabbis lately have been alarmed by the increasing number of Jews who accept Christianity. In the modern spirit, the rabbis, instead of giving themselves to futile lamentation, turned to the more recent converts with questions.

To each of them went a questionnaire: Please state why you have abandoned the faith of your fathers to become a Christian?

Stated in varying language, there was one answer. They had sought employment and as Jews they had been denied. Their families hungered; there was rent to pay; the naked must be clothed. So, for a job, for bread, for a roof, for garments, they became Christian.

"We," they said to employers, "are Christian. Here are the certificates of our baptism. We have been embraced by the church."

The employers read the certificates and looked at the converts.

"But you are still Jews," they said, and turned them away.

The years passed and wherever the converts went for employment they were still Jews, and in the end they returned to Judaism, having discovered how futile it is to try to escape the Jewish identity.

* * *

To the Memory of Emil Loubet

EMIL LOUBET, who died last month at the age of 91, does not stand among the renowned statesmen of France. No great achievement of statecraft adorns his name. A modest man, humble, retiring, he shunned the turmoil and the glare into which fortune thrust him when he was elected President of France.

But history must set him among immortals, for it was he who pardoned Captain Dreyfus. Amid the storm of violent passion, Loubet arose and set him free after he had been convicted by the court martial at Rennes.

ices of Brandeis and Einstein

'O THE voice of Dr. Judah Leon Magnes of the Hebrew University in Jerusalem, who calls for leration in Palestine, have been added the voices Dr. Albert Einstein, the German physicist, and of tice Louis Brandeis of the Supreme Court of the ited States:

Says Einstein: "Above all it is necessary for the vish people to realize the futility of resentment ause of the recent events in Palestine. As the Jews ire to be understood by others, so they must seek to lerstand the Arab and it is for us alone to seek ce and the co-operation of the Arab people."

Says Brandeis: "We should so conduct our affairs Palestine that what we do will be to the interest of the inhabitants, Moslem and Christian as well as v. . . . Arabs, unlike some other people, have no erent dislike of the Jew . . . certainly they did not e it. Jews lived among them in perfect amity dur- the war. I have confidence they will again do so."

* * *

beral Judaism in Poland

URPRISING news of the past month was contained in a report from Warsaw, Poland—citadel of hodoxy—announcing that a small group had as- bled for the study and practice of Liberal Judaism, as we call it in the United States, Reform.

But the news is not surprising after one becomes uainted with the parlous state of Judaism in Po- d. The hard lot of the Jew in Poland has caused ne to seek escape by conversion and many others drift from Judaism into that vague state called ssimilation." The assimilationists have discovered t the Poles have no desire to assimilate them.

"This group is anxious to turn back to Judaism," ites Rabbi Max Lasker of Warsaw to Dr. Julian rganstern, president of the Hebrew Union College, ncinnati.

"However, it can not and will not re-enter the thodox group and hence is anxious to form a new *neinde*, a liberal group. . . . I insisted on an organ- tion being formed for the purpose of establishing igious services and giving instruction in the ideas Liberal Judaism. After much difficulty I managed gather a small group which seems interested."

* * *

om the Mouths of Children

AST month 500 men and women students—Jews, Protestants, and Catholics—met around a ban- et table at the University of Michigan for good-will. s it not better to stand together on the many things have in common than to permit ourselves to be ided by our few differences?

The assemblage was an affirmative answer to the estion. The new generation was resolved to disown inheritance of prejudice that has come down from fathers.

A priest, Rev. Allen J. Babcock, a Protestant min- er, Rev. Allison Ray Heaps, a rabbi, Adolph H. nk, director of the Michigan Hillel Foundation, oke for their groups.

This was the most hopeful of good-will meetings. od-will is a growth to be cultivated from seeds nted in youth.

But, alas, 500 hearts giving themselves to good-will only a handful in the world, and while good-will was at the banquet table it was not elsewhere at Michigan University, it seems.

It was not long afterward that Rabbi Fink called attention to anti-Jewish discrimination in the university. Jewish non-sorority women, he said, are compelled to go from house to house in search of lodging, being refused on one pretext or another.

"Today only the romanticist can think that any degree of satisfactory understanding exists among Protestants, Catholics, and Jews," he observed. For the crime of being Jewish, Jewish students are subjected to spiritual and mental humiliation.

"No group is seeking pity, pardon or a condescending tolerance, but rather a sympathetic understanding," he said.

* * *

The Irony of History

IN THE year 1844, the Czarist system seemed one of the truly permanent institutions of the earth. Were not its roots deeply planted? Was it not the ultimate symbol of earthly power, absolute, relentless, fearful?

Nicholas I was the czar and he was at pains to make this power even more secure for all time to come. He regarded organizations of Jews as subversive elements and so it was decreed that all Kehillahs in Russia must be dissolved. Thus, it was believed, Jewish life, lacking a medium of coherence, would disintegrate.

At the nod of Nicholas the Kehillahs dispersed and the Jews looked meekly to the Most High, remembering that He had caused them to live even while the seed of all their oppressors had perished.

Less than a hundred years later the Czarist system itself is dissolved, like some mirage, and it is not known even where the bones of the last czar rest, and the seed of the Romanoffs is scattered over the earth; but Jewish life continues in Russia, even amid travail, even under the scorn of Jews denouncing Judaism.

This is written upon reading that there have just been found in Vilna the records reporting the dissolution of the Kehillah of that city, by command of Nicholas I. There were 40 volumes discovered intact of the Vilna Kehillah, from 1809 to 1844, which will make possible a reconstruction of Jewish Kehillah history in the 18th and 19th centuries.

* * *

As Effective as Pogroms

IT SEEMS that the Poles know more refined ways of getting rid of Jews than their brutal Russian masters of old. Where the Russian used the club, the Poles employ the boycott.

The boycott is not so repulsive as the bludgeon to the conscience of mankind. For example, mankind was not even aware of the travail of Salke Benesz, the Jewish house painter of Warsaw, who went about seeking employment and could not get work because he was a Jew.

Despairing, Salke Benesz leaped from a window of his four-story apartment one day last month. He left a wife and five children.

The same day the paper-box worker, Joseph Ritz, of Warsaw, killed himself in the same way. He had sought employment in vain and was about to be ejected from his rooms, the rent being long overdue.

And it was in the same hour that Chaim Gruenberg, a Warsaw bed manufacturer, hanged himself. He faced bankruptcy.

$10,000,000 for the Public Good

By Philip Katz

CLOTHED in modesty, lacking needless advance publicity to herald its announcement, the $10,000,000 gift to charity by Maurice Falk, of Pittsburgh, which was made known to the world December 16, has been cited as an example for other possessors of huge fortunes, both Jewish as well as Gentile, to realize that man, hoarding without expending in the same proportion, does neither himself nor his neighbors much good. The story of the donation, to be known as the Maurice and Laura Falk Foundation, in memory of his wife who died December 21, 1928, is indeed unique. Announced on his 63rd birthday, the benevolent act bespeaks a man's magnificent love for mankind.

No restrictions are attached to the fund given outright to a board of seven managers who were selected by the donor to act as administrators. Mr. Falk specifies but one thing—the principal and income must be spent in 35 years, by 1965, when the money should have helped in educational, religious, charitable, philanthropic, and above all, public welfare work. No one city or place has been mentioned as the territory in which to operate, and the managers are free to choose their sphere of activity.

Maurice Falk, prominent member of B'nai B'rith, whose name is now praised both by Jews and non-Jews throughout the United States, is as modest about his gift as his Pittsburgh admirers are loud in their praise of him. It is a question whether there is a part of the United States, East, West, North, or South, where some account of the establishment of the new foundation is unknown. Immediately after word of the donation was broadcast through the length and breadth of the land by the press, particularly the Jewish press, telegrams were deluging the local office of the Falks. But Maurice Falk had left the city. Immediately after announcing the establishment of the foundation he took a train for Pasadena, California, where he will spend the winter in accordance with his custom of many years. Some speak of modesty as a virtue. Mr. Falk does things because his heart and soul are in the project. As one Pittsburgh citizen recently said: "There was no fanfare of trumpets, no ringing of bells, no nothing; merely, 'Here it is; it is yours; $10,000,000; tomorrow is another day; goodby.'" The philanthropist, his personal secretary, and close financial associates did not babble about a coming gift. Even to the local press it was unknown. An official of another charitable foundation, the Buhl Foundation, which is already showing the results of its work, was quietly sought out by Mr. Leon Falk, Jr., a nephew of the philanthropist. The man was Charles F. Lewis, a former newspaperman. To him young Falk went to tell of the gift.

And then on the morning of Monday, December 16, 1929, to the ears of a Pittsburgh public, yet tingling with the announcement of a previous gift of $900,000 for the Falk Clinic and Dispensary which is to be part of the University of Pittsburgh, came the news of the $10,000,000 gift. In a few hours the principal papers throughout the country were carrying accounts of the foundation and leased wires, news agencies, and telegraph companies were busy transmitting calls for "more . . . more on Falk." The trust is believed to be one of the two largest of its kind established in the United States this year. The other, of the same amount, was that established by Senator James Couzens, who gave his money for the benefit of children.

In the agreement establishing the foundation, for Gentiles as well as Jews, Mr. Falk expresses the belief that it is the duty of one who through good fortune has accumulated wealth beyond his personal needs to regard the remainder as a trust to be expended for the benefit of mankind. In his only statement, for he does not seek the limelight, Mr. Falk said: "It is my firm belief that any surplus of wealth that may come to a man is properly to be regarded as a trust to be employed for the welfare of mankind. I count myself fortunate, through the Maurice and Laura Falk Foundation, to be able to translate this principle into practice during my lifetime. In looking forward to the action that has now been taken, I had, while she lived, the sympathy, encouragement, and devotion of Mrs. Falk, and it is as a memorial to her that the foundation has been established."

His proviso that the work of the foundation should be completed in 3 years makes the gift in harmony with the best ideas on charitable and welfare undertakings. An individua cannot look too far into future needs A hundred years from now people wil answer their own problems in thei own way, and the wisest thing toda may seem foolish in the future. Mr Falk therefore acted very wisely many believe, in providing that hi money should be distributed in his ow time. Today it is known what i lacking in our modern life, and whe an institution is aided now the resul is the best in the sense that the phil anthropist intends it to be. Julius Rosenwald, of Chicago, it is under stood, was the first to give practica application to the thought that fund left for public welfare should be ex pended within a reasonable time. H feels that in 50 or 100 years the very purposes for which the money ha been left might no longer exist.

Different in that he desires to hav the entire amount, both principal an income, spent in 35 years, Mr. Fal is understood to be opposed to per petuities, and as he himself says i the agreement, he has given away th greater part of his wealth because h wants to see it do some good while h is yet alive.

While Pittsburghers lead the natio in saluting him as a prince amon givers, intimate associates in the stee city recall that the philanthropis attained wealth and happiness onl after he had conquered innumerabl handicaps. While the press extolls new kind of philanthropist who doe not care for a monument many gen erations after his death, it is revealed that a humble start in life and meager education preceded Mr. Falk' success.

He is a native Pittsburgher, bor December 16, 1866, the first child o Charles and Sarah (Sanders) Falk His education was slight, but his lac of formal instruction in a school wa more than overbalanced by the syste of self-education which he seems t have instituted for his own particula benefit.

Speaking of Maurice Falk's educa tion and benevolent traits, Charles H Josephs, editor of the *Jewish Criterion* said: "He is not alone a self-educate

n, but he taught himself to give of surplus to society, members of ich he feels are entitled to the ex- wealth he may possess."

From grade school Maurice went to rk in a clothing establishment. ere was a time when the clothing siness was earnestly followed by ttsburgh's Jews, and, as one Jew cently said regarding the business, veryone was in it at one time." t young Maurice saw no future in e clothing business, nor did he espe- lly like to be employed. He was iving for greater things. He had ion and he went out in 1890 to rt, in company with his late brother on, his partner in philanthropy and siness until the latter's death in 27, a metal concern which was to ow later into a powerful corpora- n. But before launching the busi- ss which was to carry him up the lder and place him in a position prominence in Pittsburgh and roughout the nation, he married, in 88, Laura Klinordlinger, of Pitts- rgh. From that time on he always d unfailing encouragement in all dertakings.

Maurice and his brother Leon unded the Duquesne Reduction mpany, the first step in the metal siness which was their vehicle to ccess. Forty years later, at the age 63, he is either the president, vice esident, treasurer, or director of ore than a dozen large financial as ell as industrial enterprises.

The Falks have long been known r their charitable and public wel- re work in Pittsburgh. The $900,- 0 Clinic and Dispensary, which is be a unit of the University of ttsburgh's new medical center, is e gift of Maurice, his late brother eon, Sr., and his nephew Leon, Jr. aurice Falk's and his late brother's iginal donation to the university talled $500,000, but this fall it was scovered that the amount would be sufficient to complete the building, d so Maurice, with his nephew Leon, ., gave an additional $400,000, to ake full erection of the structure ssible. Ground for the Clinic was oken last November 27 by Mrs. eon Falk, Sr.

Through their philanthropies the lks first came into prominence when eon, Sr., established the Falk Memorial in 1912 as a part of the Temple Rodef Sholom of Pittsburgh. Maurice has for years devoted much of his time and effort to philanthropic undertakings and has been identified with many public-spirited projects. He aided in pledging funds for the $2,500,000 Montefiore Hospital, helped the Federation of Jewish Philanthropies of Pittsburgh, the Y. M. and Y. W. H. A., and is among those who have obligated themselves to clear existing debts of Pittsburgh Jewish institutions. To the latter he has pledged $250,000.

His newest fund will be so organized as to begin its operations early in 1930. The foundation will function through a full-time director and staff under the supervision of a board of seven managers, four Jews and three Gentiles. Broad powers of discretion are given to the managers to make grants for the promotion of educational, religious, charitable, philanthropic, and public interests. It is understood that Mr. Falk has placed no restrictions upon the type of work in which the foundation may engage.

The Board of Managers, which has power to fill its own vacancies, is composed of Leon Falk, Jr., chairman; I. A. Simon, secretary; E. T. Weir, Frank B. Bell, Nathan Jacobs, Eugene B. Strassburger, and A. E. Braun.

Mr. Falk, besides being director and treasurer of several enterprises, and President of the Falk Products Company, is a trustee of the Federation of Jewish Philanthropies of Pittsburgh, Montefiore Hospital, Young Men and Women's Hebrew Association, a life member of the Chamber of Commerce of Pittsburgh, a member of Temple Rodef Shalom, a member of the Concordia, and of the Westmoreland, Civic, Hundred, and Reform Clubs.

Mr. Falk has for long been a member of Pittsburgh Lodge No. 44 of the Independent Order B'nai B'rith. His was one of the largest contributions received during the Wider Scope Campaign in 1927 of District Grand Lodge No. 3. Isador W. Jacobs, later President of the District, was then Treasurer of the Fund and still remains in charge of collections.

District No. 3 is proud of the B'nai B'rith Hillel Foundation within its boundaries. It is in the University of West Virginia at Morgantown.

Jewish Calendar
5690
1930

*Rosh Chodesh Tebeth	Thurs.,	Jan. 2
Fast of Tebeth	Fri.,	Jan. 10
Rosh Chodesh Shevat	Thurs.,	Jan. 30
Chamisha Oser B'Shevat	Thurs.,	Feb. 13
*Rosh Chodesh Adar	Sat.,	Mar. 1
Fast of Esther	Thurs.,	Mar. 13
Purim	Fri.,	Mar. 14
Rosh Chodesh Nissan	Sun.,	Mar. 30
First Day of Pessach	Sun.,	Apr. 13
Eighth Day of Pessach	Sun.,	Apr. 20
*Rosh Chodesh Iyar	Tues.,	Apr. 29
Lag B'Omer	Fri.,	May 16
Rosh Chodesh Sivan	Wed.,	May 28
Shavuoth	Mon.,	June 2
	Tues.,	June 3
*Rosh Chodesh Tammuz	Fri.,	June 27
Fast of Tammuz	Sun.,	July 13
Rosh Chodesh Ab	Sat.,	July 26
Tisho B'Ab	Sun.,	Aug. 3
*Rosh Chodesh Elul	Mon.,	Aug. 25

NOTE: Holidays begin in the evening preceding the dates designated.
**Rosh Chodesh also observed the previous day.*

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A BOUND volume of the twelve issues, constituting Vol. XLIII, will be a valuable addition to any library. Bound attractively in cloth, with titles stamped in gold, it is a veritable gold mine of literature and current events of the past year in Jewish history. It contains short stories, essays, art, literary articles on a variety of subjects, personality sketches of leading American and foreign Jewish leaders, and an illustrated "Cross Section of Jewish Life" from September, 1928, to September, 1929. It is priceless for reference purposes, with a complete alphabetical index, and a treat for lovers of good writings which ought to be kept permanently. It is a complete factual and literary record of world Jewry, and especially of American Jewry during 1928-1929.

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A Great Modern Jewish Work

An Account of the Universal Israelite Alliance, How It Began, What It Has Done, What It is Doing, And What It Intends To Do.

By Jacques Bielinky

RECENTLY the anti-Semitic press, especially in France, has launched a series of attacks upon the "Alliance Israelite Universelle." The latter organization, however, has coolly ignored them, believing it better to use its strength in carrying out its great work than to waste it in combating ignorant defamation. The Alliance proclaims and works for the unity of Israel, and for that reason its anti-Semitic opponents cannot pardon it.

But just what is the Alliance Israelite?

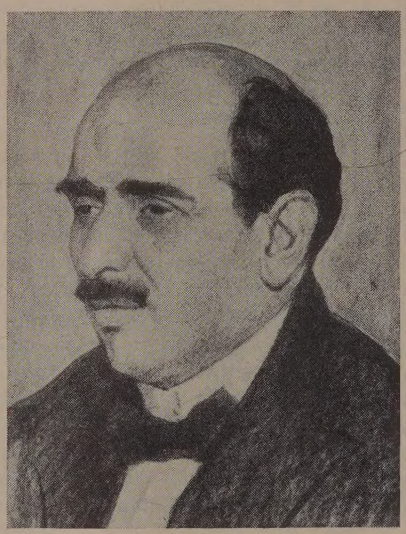
In 1860, a group of 17 young French Jews, loving their religion and their co-religionists, and viewing with distress the wretchedness of the conditions in which some of the latter were forced to live in various parts of the world, gathered together to discuss ways and means of improving this specific situation. It was an appallingly heavy task, but they faced it gladly, and soon published a statement of their ideals and purposes that is now a solid part of Jewish history. They wanted to work toward the safeguarding of Israel; to bring about unity among world Jewry; to help those who were being persecuted because they were Jews; and to contribute toward the awakening and renaissance of Judaism. What nobler goal could one imagine? The great statesman, Adolphe Cremieux, enthusiastically co-operated with the youths, and became the first President of the newly-created Alliance Israelite Universelle.

The young organization was immediately successful. In 1860, the year it was founded, it numbered 850; four years later, 2,878, recruited from France, Italy, Germany, Palestine, and the Near East. During the years that followed the Alliance attracted followers in Roumania, Hungary, England, and the United States. In Russia, the Czarist government forbade its existence.

The organization's first task was intervention in various countries in behalf of persecuted Jews. But its vision did not end there. It realized that it was not alone necessary to protect those who were suffering because of their attachment to Judaism, but that it was equally important to contribute toward the social and economic relief of Jewish masses which were plunged in poverty in many lands. So far as Palestine was concerned, the Central Committee, as early as December 3, 1866, declared that "it believed that the misery of Jews in Palestine could be advantageously remedied by agriculture, and that it would patronize the creation of schools in Jerusalem and other towns."

The Palestinian Jews declared themselves also in favor of the schools, and Charles Netter, one of the founders of the Alliance and a member of the Central Committee, was sent to Palestine to study the situation. At this time Palestine numbered only 13,000 Jews, of which only 15 per cent were living by manual occupations, and not one by agriculture. Charles Netter conceived the idea o an agricultural school. His projec was adopted by the Central Commit tee in 1869, a plot of 240 hectare obtained near Jaffa, concession wa granted by the Turkish government and the now-celebrated "Mikvel Israel" was founded. And so th agricultural work was begun in Pales tine by the Alliance and also by Baro Edmund de Rothschild before th Zionist movement officially began.

A large volume would be necessar in which to record the numerous in tercessions made by the Alliance i behalf of Jews in Switzerland, Rou mania, Turkey, and even in Russia in spite of Czarism. But the organ ization was inspired by the declara tion of the Rights of Man, bequeathe to posterity by the French Revolution and it let nothing stand in its way t bringing about individual freedom fo Jews everywhere possible. It had n



Jacques Bielinky

JACQUES BIELINKY has been Editor of L'Univers Israelite (the organ of French Judaism) since 1916, and is a contributor to all the principal Jewish journals in the French language. Born at Witebsk, Russia, in 1881, he went unscathed through the famous pogrom of Kichineff in 1903, to which he has dedicated his "Souvenirs," published in 1928 in Paix et Droit.

Forced to leave Russia because of the Czarist persecutions, he has been living in Paris since 1909, where he began his journalistic activity as Paris correspondent of several Jewish papers in Russia which appeared before the Revolution.

Keeping up continually with the study of Jewish life in Oriental Europe, Jacques Bielinky is considered in the Jewish press of France as the connecting link between the old French Israelite community and the new immigration which is beginning to play a more and more important role in the present renaissance of Judaism, which in France is due solely to the activity of the immigrant Jew.—Editor.

lea of working toward the setting up f a Jewish state in Palestine.

In 1918 the tragic situation of mil-ions of Jews in many lands prompted he Alliance to intercede at the Paris 'eace Conference. On July 16, 1918, he Central Committee sent the fol-owing memorandum to the Minister f Foreign Affairs with reference to he Balfour Declaration: "This dec-aration has been welcomed by Jews lmost everywhere with gratitude, but he regulation of the Palestinian uestion touches only on one very mited point the entirety of the Jew-sh question in the East, and already is serving as a pretext to anti-emites in Poland and Roumania to nsinuate that emigration of the Jews n masse towards Palestine consti-utes the whole solution of this prob-em. There is complete evidence that he great majority of Russian and Roumanian Jews would not be able or would they wish to leave the land f their birth, that their situation nust be regarded according to the rinciples of justice and equality, of vhich the Entente is the champion, nd that their religious, civil, and olitical right must be legally re-pected. . . ."

Several other memorandums were ddressed to the Peace Conference, specially on the subject of the situa-ion in Roumania and Poland, where ogroms had taken place, instigated n many instances by the troops.

The great agricultural colonization f Jews in Soviet Russia has attracted he attention of the Alliance, and it declared itself "greatly in sympathy" with that work after hearing a favor-able report from the savant, W. Haff-kine, a member of the Central Com-mittee, who was sent in 1926 by the organization to study the project in Russia. So far, however, the Alliance has not adopted any practical meas-ures toward helping the Russian Jew-ish colonists, leaving that burden to the Jewish Colonization Association.

An outdoor gym class in the Girls' School supported by the Universal Israelite Alliance at Mogador.

But the principal efforts of the Alliance have been directed toward the instruction of Jews in the Oriental countries where, at great sacrifices, the organization has at last effected a network of schools, remarkably or-ganized, which is bringing the benefits of modern culture to the most back-ward groups of world Jewry.

"The Alliance is to the Jews of the Orient a tutor and a protector," said the late Oscar Straus, former United States Ambassador to Turkey. "I have met a number of young Jews educated in these schools of the Alliance, who have become precious and useful guides to their co-religionists, and who, without the benefits which they received from these schools, would have remained in as precarious a situa-tion as the mass of their brethren."

Today the Alliance has 17 schools in Morocco; seven in Tunis; six in Algiers; six in Persia; two in Egypt; two in Tripoli; five in Mesopotamia; nine in Palestine; eight in Syria; two in the Isle of Rhodes; 11 in Greece; two in Bulgaria; and one must also add the two Oriental Normal Schools (for both boys and girls) at Paris and Versailles; and the professional school of Jerusalem and the Mikveh Israel School of 150 students. The total number of students in all of these schools surpasses 40,000.

In this great work of popular edu-cation lies the principal task of the Alliance. Inaugurated 70 years ago as a vast international enterprise of political relief and unified Judaism, the Alliance is today an expression of the doctrine of French Judaism which is extending its civilizing in-fluence in the near East, where France has so many moral and material in-terests to defend.

Children receiving medical care in a school in Jaffa established by the Israelite Alliance.

JEWS IN FAR-AWAY PLACES

by JUDITH I. STEIN

SOMEONE once said, "there is a Jew in every corner of the earth." One distant corner, in far-away China, has long been the home of a small colony of Jews, who settled there some time in the first Christian century. Through the ages this scattered and diminishing group has clung to its synagogue and to the religion of its ancestors. A handful of Jews, isolated in a strange country, they were estranged from the larger body of Israel. It was only natural that in the course of the centuries they completely assimilated Chinese customs and ideas, that they preserved no conception of their own place in history, and lost the desire to be reunited with world Jewry.

Possibly to escape the persecutions of the Romans in Palestine, possibly for commercial reasons, or possibly to spread their religion and culture among a new people, the first band of Jews migrated via India and found a refuge in China. The actual date of the migration is unknown, and historians have put it "from time immemorial" to as late as the 10th century C. E.

The little colony managed to survive the hardships of its adopted country, but little is known of its history during the Middle Ages.

In the year 1329, the Jews are mentioned, for the first time, in Chinese annals. This time the records refer to "the re-establishment of the Law on the collection of taxes from Dissenters." Again, in 1354, the annals record that because of revolutions in China, "rich Mohammedans and Jews were invited to the capitol in order to join the army."

All during the Middle Ages, the Jews of Europe were unaware of the existence of their brethren in China. Then, in the 17th century, information was brought by Catholic missionaries concerning a community of about 500 Jews in K'ai-Fung-Foo—the ancient capitol of Honan.

CHINA

A Chinese Jew

Historical interest settled upon the Jews of K'ai-Fung-Foo because of their ancient synagogue there which, although it had been rebuilt several times, had preserved the records of the early Jewish settlements in China. The Chinese inscriptions found on its marble tablets, dating as far back as 1489, have opened a hitherto unknown chapter of Jewish history. In 1163, these tablets relate, the synagogue was erected by a certain Yen-too-la; in 1279, it was rebuilt on a larger scale. In 1390, the Jews were granted land by the founder of the Ming Dynasty. In 1421, the emperor granted the Jews permission to repair the synagogue, and himself furnished the incense for use therein. In 1461 the synagogue was destroyed by flood, but it was restored by a prominent Jew. New copies of the Law were procured, and the table of offerings, flower vases, candle sticks, the Ark, and other furniture were donated by prominent Jews in the community.

An inscription of 1512 reads: "Jews are found in other places than K'ai-Fung-Foo, but wherever they are met with, they all, without exception, honor the sacred writings and venerate Eternal Reason in the same manner as the Chinese, shunning superstitious practices and image-worship. Differing little from our Chinese laws, theirs are summed up in the worship of God, the honor of parents and the veneration of ancestors. The Jews excel in agriculture, in merchandise, in magistracies and in warfare, and are highly esteemed for their integrity, fidelity and a strict observance of their religion."

Another inscription, that of a Chinese mandarin, was dated 1663 and gives an account of the rebellion which caused the fall of the Ming Dynasty in 1642 and the destruction of the city, the synagogue and many Jewish lives. The sacred writings were rescued by a Jewish mandarin who, together with his brother, rebuilt the synagogue in 1652. Only one complete scroll of the Law was recovered and this was placed in the middle of the Ark. Twelve scrolls were copied and placed around it.

While the Chinese Jews continued to enjoy imperial protection, as mighty men of commerce, their Persian brethren furnished them with all the necessary means of religious education. Later followed a period of commercial and social decline. They broke off their connections with the West and a state of ignorance followed.

In 1850, a letter from the community at K'ai-Fung-Foo, the only one which ever reached Europe, was sent to Mr. Finn, but it did not reach his hands until 20 years later. Extracts of this letter disclosed the fact that the Chinese Jews were in a state of utter destitution and decay.

Attempts to send Jews to offer a

elping hand to their Chinese brethren
nd to revive the colony were made
England and the United States in
352 and 1864, but without success.
he subject was then greatly agitated
America, and Dr. Julius Eckman,
very unusual rabbi living in San
rancisco, offered his services to go
China to instruct the Jews in the
re of their fathers. Lack of Jewish
rganization made such an offer
ntile.

In truth, all the efforts to bring
is Chinese community of Jews into
oser contact with the rest of Israel
iled owing to political disturbances
the shape of the T'ai Ping rebellion,
fter which the Jewish colony of K'ai-
ung-Foo was scattered among the
est of the population and its mem-
ers fled to various places, even the
eaports. Some of them returned to
'ai-Fung-Foo. Others emigrated to
mboy and to Peking where they had
o synagogue.

Thus reads the history of Israel's
ost colony. The inscriptions found
ithin its old synagogue describe at
reater length the religious customs of
s people.

The synagogue proper was an edi-
ce about 60 by 40 feet, to which a
ortico with a double row of four col-
mns formed the entrance. In the
enter stood a magnificent elevated
hair with embroidered cushions, upon
hich the Scroll of the Law rested
hile being read. This was called the
Chair of Moses." Over it was a
ome with "Shema Yisroel" and other
Iebrew sentences inscribed in golden
etters. Before it was a table upon
hich the name of the emperor was
nscribed in golden letters with the
rayer, "May he live ten thousand
myriads of years."

As in most Eastern countries,
orshipers took off their shoes on
ntering the synagogue, and the
vomen took off their head dresses.
During the service the priest wore blue
ead gear in contra-distinction to the
Mohammedans, who wore white. An-
ther custom prescribed that he who
ead the Law should cover his face
with a transparent veil of gauze in imi-
ation of Moses, a practice otherwise
nknown. At the side of the reader
tood a monitor to correct the reading
f necessary. During divine services,
he worshipers had to turn their faces
owards the west, which is also the di-
ection of Jerusalem. Before enter-
ng the holy place, they all had to wash
heir bodies, both men and women. On
he two sides of the Temple there were
aths and wells in which they washed.

In the inscription of 1489 these rules were given regarding divine service:

"Thrice a day we pray: morning, noon, and evening.

"It is incumbent upon the Jew to venerate his ancestors. In spring and in autumn he offers them oxen and sheep together with the fruits of the season.

"Four days every month are devoted to purification, fasting and charitable acts. Each seventh day is devoted to rest. At one season of the year the Jew places himself under severe restraint for ten days. One entire day (the Day of Atonement) he abstains altogether from food, devoting the time to prayer and repentance."

The Sabbath and festivals were strictly observed by the Chinese Jews. Purim services were also included in their liturgies. Their calendar was regulated by the moon like that of the rest of the Jews and the Chinese.

Their pronunciation of Hebrew was found by the Jesuit fathers to correspond with that generally accepted by the Jews. Their literature bears the stamp of many epochs.

Their liturgy, as preserved in the books taken to Europe, bears quite a different character. These books were introduced into China from Persia, and the ritual is decidedly Persian. Some of the Chinese writings were first made accessible to European scholars when brought to Shanghai from K'ai-Fung-Foo in 1851 by two Chinese travelers.

Since 1900, renewed efforts have been made by the Society for the Rescue of the Chinese Jews to restore the Jewish religion to the community at K'ai-Fung-Foo, now numbering only 140 persons. But those who remain of this group are now completely without knowledge of their ancestry and without thought of the future. They have practically no idea of Judaism, and no desire to be united with Israel. Never do they assemble together as a congregation. Their synagogue has been demolished. Owing to their abject poverty, they yielded to the pressure of necessity, and disposed of the timbers and stones of the old building, to obtain relief for bodily needs. It is now only a question of time until all traces of Judaism will have disappeared and the Jewish remnant will have been amalgamated and absorbed into the surrounding Mohammedanism and heathenism.

A splendid Jewish community exists and flourishes in Shanghai, China, where last spring the Shanghai Lodge of the Independent Order B'nai B'rith was organized. Not long ago one Isaac S. Perry died there, leaving $150,000 for Jewish education on condition that the Jewish community raise an equal amount. Not only did the community fulfill this obligation, but exceeded it. Needless to say, a splendid religious spirit prevails among the Jews of Shanghai, who attend several different synagogues, but have found union in the broad Jewish ideal of the B'nai B'rith.

A banquet given by Shanghai Lodge, I. O. B. B.

Amy Levy: "A Fragile Lyre"

By Haynes A. Gilbert

ON September 10, 1889, a young poetess — whose name was practically unknown to the world at large but sacredly precious to that sacrosanct and cherished few who grope after great poetry more eagerly than they do after life itself—committed suicide.

"A fragile lyre too tensely keyed and strung,
A broken music, weirdly incomplete:
Here a proud mind, self-baffled and self-strung
Lies coiled in dark defeat."

Thus did Thomas Bailey Aldrich, an American poet, speak of the death of Amy Levy. The great majority who scanned the newspapers, the morning after the tragedy, sighed briefly over the simply and baldly written news-item that a young girl, who had scribbled some poetry during her lifetime, had taken her life—sighed briefly and then forgot. But to a paltry few, scattered throughout the whole world, the news was more terrible than death itself. Terrible enough, it is, that Fate is so sparing with its geniuses and gives them to us only in meagre numbers; but more terrible, by far, is it that so often, as though in hurried regret, it takes back the genius before his life-work is done. Amy Levy died at a tender age; she died, alas! too soon. She had so much beauty to give us!

In her verses, Amy Levy sang as sweetly and as unpremeditatedly as a song-bird. There are no affectations to her songs, no gestures or stained-glass attitudes. Merely emotions expressed in almost threadbare simplicity; simple cries of pain . . . of "pain dipped in honey." Her message is simple, her diction is simple, her very words are simple. Perhaps that is why her verses are so poignant and heart-breaking. Living in an age that exalted artificialities, that gloried in the sweet sensuality of words, in hollow and tinkling platitudes, she closed her ears to all this artifice and gave utterance to her "exalted lyric cry." Do you know of anything more delicate or tender than this?

"How like her! But 't is she herself,
Comes up the crowded street,
How little did I think, the morn,
My only love to meet!
Whose else that motion and that mien?
Whose else that airy tread?
For one strange moment I forgot
My only love was dead."

Or can you match the sweet sadness of such lines?

"Ah, sweetest! cruel have you been,
And robbed my life of many things.
I will not chide; ere this I knew
That love had wings.

You've robbed my life of many things—
Of love and hope, of fame and pow'r.
So be it, sweet. You cannot steal
ONE golden hour."

Superficially, Amy Levy is a true daughter of her age—that restless *fin de siecle* that poisoned the souls of so many sensitive poets. But only superficially. For in spirit, Amy Levy rather belongs to the early 19th century. Despite the fret and turmoil of her age, despite its pursuit for superficial splendor, for gaudy and coruscant effects, she has captivated the buoyant and wistful spirit of Heinrich Heine and converted it to her lyrics. The tender music of *A London Plane Tree* lingers with you for a long time. And who can ever forget Amy Levy's gift in her choice selection of sensitive words, in her marvelous imagery, in her deft handling of phrases, in her skillful rhythmic ingenuity and in her effective but simple rhyming which permeate all her verses? These songs are, one and all, fragile delicacies. They came from a fragile lyre—a lyre so fragile, that it collapsed at the first touch of reality.

The facts of Amy Levy's life are sparse indeed. She was born on November 10, 1861, in London, and there she lived during her girlhood—a little, dark-haired, pale-faced, Jewish girl whose only interest in life seemed to be, even in those tender years, poetry. She scribbled lyrics from the day she learned to write and the verses that she wrote during her eighth year reveal an almost breath-taking ability; over these lyrics a languid beauty flutters, like a pale shadow of a messenger to warn us of what is soon to come. At the age of 10, she had already produced a considerable amount of poetry, essays, plays, and short-stories, and her growing maturity, with her pen, and her rapidly advancing ability, were equalled only by her prolificity. She wrote without recess—oblivious of friends, of childish pastimes and of childish desires. A queer child, so it seemed, born straight from the womb of the Muse and merely for the sake of its glorification.

In 1876 she was sent to Brighton High School and it was there that she wrote her first important work. "Xantippe"—a poetical defense of Socrates' wife—is in many respects bewildering. It reveals a sureness of touch and a maturity that are baffling coming, as they did, from a mere child. Her style, here, is full of pepper and salt and it aptly, almost brilliantly conveys her message: a cry for greater tolerance and freedom which might well have come from one living in our own age rather than from one in the middle of the 19th century. The pen had already begun to drop its gems!

After her stay at Brighton, she spent two years at Garson College, Cambridge, where she absorbed herself with prolific writing and reading. Returning to London she began to teach awhile but feeling that this was not her mission she immediately quit this task and absorbed herself with literature. It was during this period that Amy Levy penned her imperishable songs.

And then the tragedy. Amy Levy had lived virtually alone, because she would not tolerate any disturbance during her long hours of literary work. But she had had her friends. Moreover, she was never pessimistic in spirit and often spoke about the beauties of life. We even find in one of her poems a reluctance to leave the world:

"The sad rain fell from Heaven;
My heart is great with woe—
I have neither a friend nor honor,
Yet I am sorry to go."

Her suicide, therefore, came as a thunderclap to those who knew her well. None could venture an explanation. Strangely enough, it was Amy Levy herself who explained her suicide, and who explained it in one of the greatest lyrics in the world. "A Minor Poet," found after her death, was Amy Levy's last will and testament to life. It was also her bequeathal to the world—a heritage for which the world has not yet ceased to be grateful.

"A Minor Poet" reveals the thoughts of a poet and musician who is about to commit suicide; an artist whose

(Continued on Page 140)

Arnold Schonberg: Foremost of the Moderns

By David Ewen

IT WAS in his penetrating and scholarly text book on harmony—the *Harmonielehre*—that Arnold Schonberg lucidly explained not only his theories of music but also the principal ideas underlying modern music. And in explaining the theories and ideas governing modern music he has, once for all, refuted the bewildering fear of John Stuart Mill, the philosopher. In his autobiography, Mill bewailed the fact that music, since it consisted of a finite number of notes and a finite number of scales, would soon exhaust itself. It would become entirely impossible to conceive new combinations with which to form original melodies or chords. The time was soon near, Mill feared. Already he had found in Beethoven the very apotheosis of the musical art, from which it could advance no further. Was its acme, then, to be reached so very soon?

Then the *Harmonielehre* taught us that the musical art has just begun. The *Harmonielehre* appeared at a significant moment. Sensuous, lily-fingered Debussy had experimented with the whole-tone and the pentatonic scales and found that they were good; he explored a new, ethereal realm of purple beauty. For the first time, then, it occurred to composers that the old-established diatonic and chromatic scales were not the only possible scales in music. They might invent new ones and, perhaps, greater ones. Richard Strauss had experimented with chromatic harmony, with dissonance, and made music ten-fold more eloquent and expressive than it had been before. With Skryabin we evolved a new chord—the "mystic chord" based on the Greek theory of overtones. Mahler had dabbed with polytonalities. There was a need now for someone to synthesize all the discoveries, to unite them into a whole and to evolve the generalizations that emanate from them. Arnold Schonberg—not only a great composer but a still greater technician and theorist—assumed the task. It is fortunate that he did. There is no one else in all music as capable as he for that task.

The *Harmonielehre* is the mighty trumpet of new music. Schonberg has taught us once for all that the only reason we have adhered to classicism, in the past, is that we are still foolishly bound by convention. Why should we assume, with satisfied smugness, that the music of the past is the best of all possible musics? That the scales of the past are the only possible scales? Why not conceive new scales from which we can squeeze out new melodies, new harmonies and new counterpoints? Why should we remain chained to the arbitrary laws of the past? Why be bound to one key in counterpoint when we have already discovered how fertile the melodic line becomes because of modulation? Why?

Schonberg answered these questions both in the *Harmonielehre*, with its preponderance of theories, and in his music as a direct application of his musical ideas. Listen to Schonberg theories: Music must possess no barriers to hem in its message; it must be entirely limitless and boundless. The whole world of sound belongs to it—beautiful sounds as well as ugly ones. Moreover, music must be stripped of all conventions, of all superfluities. It must be terse, succinct, to-the-point, without any subterfuges. But more than anything else, it must be brief. And brevity is the soul of Schonberg's music.

Music was no longer an emotional vehicle of expression for Schonberg; now it became an intellectual product. He did not resort to the uncertainty of imagination for his new quality of sounds, for new types of melodies, but to mathematical formulae. The mathematics of overtones gave him the new types of chords that appear in "Pierrot Lunaire." Counterpoint is reduced to mathematical precision. To Schonberg music has become a distinct science.

But why the distorted music of modernism? Because music must always express life, and modern music is amorphous, chaotic, full of heat and strife and work. Our life is governed by confusion, it is dominated by the monotonous whirr of machinery. Our age, therefore, can only be depicted in mad cacophonies, in wild, barbaric rhythms, in vicious forces of sounds. Music must become full of the surge and sweep of the incessant energy that motivates our living.

Arnold Schonberg is not only the foremost of modern composers; he is also the first. Early in 1903, he planned, sketched and composed the first few of the "Gurre-Lieder"—that vigorous throat of modernism—and with it sounded the first barbaric yawp of atonality. Even in 1913—when the "Gurre-Lieder" made their belated first appearance in publication—this was considered stark and brutal music. "It is more advanced than any other music," wrote Mr. Ernest Newman in that year, "and yet it was written three years before *Symphonia Domestica* and six years before *Salome*. It is quite evident that Schonberg's style is wholly native to him. It could not have developed out of Strauss, for there is simply nothing out of which Schonberg's rich harmonic language could have evolved."

Arnold Schonberg's idiom is indubitably his own. The "Gurre-Lieder" has its roots in no other music; it is a new weird twist in the language of music. Before the "Gurre-Lieder" Schonberg had composed "Verklaerte Nacht" — shimmering, conservative music in which the sensuous night is painted in gossamer tone-colors. The "Verklaerte Nacht" is flowing honey. Then he composed "Kammersymphonie" which marked a gradual transition from the old to the new Schonberg; a mirror, Mr. Lawrence Gilman called it, since it reflected the two phases of Schonberg's musical life. And then, having fully learned how to utilize his musical implements, he began to experiment with his new music.

The "Five Compositions for Orchestra," "Pierrot Lunaire," "Die Gluecklicke Hand," are all harmonically daring. They are mad outbursts of rhythms; the harmonies scrape against one another; the melodies are combinations with weirdly assembled intervals. Ugly sounds fascinate Schonberg; barbaric wails and groans. In his music we have, as James Gibbons Huneker once wrote, "the very ecstasy of the hideous. I say 'exquisitely hideous; for pain can be at once exquisite and horrible." The sounds intoxicate

the listener. They fascinate his kinaesthetic sense. When one listens to Schonberg one feels as though he had gone through a terrible experience. And a fascinating one.

* * *

ARNOLD SCHONBERG, the greatest modern composer, was born on September 13, 1874. His father was a pious Jew and as soon as Arnold was born he was determined that the boy should become a rabbi. But Arnold, from his earliest childhood, had had a profound talent for music —and father Schonberg, far too wise to permit such a talent to go to waste, permitted his son to follow musical studies. Unfortunately, when the boy reached his 16th year, his father died and he was forced, then and there, to earn his own livelihood. Music had to be temporarily abandoned. One must earn a living.

But, one day, an American saw a juvenile quartet composed by Schonberg and recommended the boy to visit Zemlinsky, the foremost teacher of our day—a Jew, too. And so the boy, pale and trembling, approached the great teacher in his study and with a voice quivering with nervousness asked the master if he were Alexander von Zemlinsky. Zemlinsky nodded. The boy drew out a letter from his pocket, which he had zealously guarded—the letter introducing him to the teacher —and with it the manuscript of the Quartet.

The manuscript was studied carefully as the young composer watched each movement of his teacher with fear and trepidation. The moments seemed to him eternal. The master was silent for a long while, going through the four movements with a care and solicitude that made the boy tremble with fear. At last, the verdict! Zemlinsky eyed the boy for a long while before he spoke. It seemed as if he would never speak. And then his voice:

"My boy . . . come here . . . did you compose this . . . all alone?"

The boy shook his head eagerly.

"Then let me kiss you . . . for you are a genius!"

Thus it was that Arnold Schonberg came into contact with an influence that was to mold his entire musical life. Zemlinsky nursed Schonberg's genius with care and sensitivity—guiding the composer through the precarious realms of revolt. The "Kammersymphonie," the "Gurre-Lieder," the "Five Piece for Orchestra" were all written under Zemlinsky's guidance and encouragement. Zemlinsky helped to bring Schonberg's music to the limelight, conducted it, had it performed, discussed it and praised it. It is to his efforts that the genius of Schonberg reached full fruition with Schonberg's maturity—when Schonberg married Zemlinsky's sister. The pupil and the teacher now became related by marriage ties. Musically, they had been related from birth.

Schonberg suffered in his life-time the scorn and contempt that only one other great composer experienced—the great Gustav Mahler, whose disciple Schonberg had always been. When, in 1907, the great Rose Quartet played his Quartet, it was hissed and denounced so violently that all future performances were held in private. Several years later, Schonberg ran a modern music concert under the auspices of the Academic Society for Literature and Music. The most revolutionary works of modern composers were performed—music by von Webern, Zemlinsky, Schonberg — as well as the exquisite Kindertotenlieder of Gustav Mahler. The concert was a fiasco and the walls reverberated with the wild disturbance of hisses and laughter. At the end of the performance of his work and immediately preceding the performance of Mahler's Kindertotenlieder, Schonberg strode to the platform and tried to quell the confusion.

"Please! . . ." he shouted with tears in his eyes. "You may react any way you wish towards my music . . . but please . . . let there be a quiet fitting for the performance of so great a composer as Gustav Mahler!"

There were similar riotous scenes in Paris for the "Five Compositions for Orchestra." The jeers drowned out the work. One merely heard laughter and hisses; the music was engulfed by the noise.

But the world grows sadder and wiser. And the same world that jeered at Schonberg's face not so long ago, now takes him and his music to its bosom. Schonberg—the greatest of modern composers—is receiving, at last, that recognition which he so rightly deserves. Last winter and last summer there were Schonberg festivals in Europe; another one took place in Paris not so long ago. Schonberg's music is not only heard with tolerance but it is actually cheered and loved. Fate, at heart, is not cruel. It is merely malicious.

* * *

AMY LEVY: A FRAGILE LYRE

(Continued from Page 138)

beauty is unappreciated and who finds the world nothing but a mad cacophony in which he himself is merely a dissonant note. He feels himself to be

"A creature maimed and marr'd
From very birth. A blot, a blur, a note
All out of tune in this world's instrument."

Nor does he console himself with the thought that his grief is but for the "common good." The common good? What is the common good? The minor poet laughs sardonically to himself, realizing, as he does, that "the world is but one man; one man is but the world." And then, as he is about to rid himself of life he bursts out with his last words:

"My life was jarring discord from the first,
Though here and there brief hints of melody,
Of melody unutterable clove the air,
From this bleak-world, into the heart of night,
The dim, deep bosom of the universe,
I cast myself, I only crave for rest,
Too heavy is the load! I fling it down!"

Amy Levy had spoken her last.

This is imperishable music. The passions sweep along through the lines like a gust of mighty wind; the rhythms trickle and dance to the multifarious emotions that wind themselves through the various stanzas. Here one finds unforgettable lines, eloquent phrases, aptly chosen words. There is in this poem a feeling of bigness and grandeur. It is sublime art—perhaps because, like all sublime art, it was born out of pain.

Amy Levy belongs to that strange category: minor poets. Like Dowson and Verlaine she could not create tremendous architectures in words, nor colossal greatness. She could only work with small blocks and build only brief-enduring edifices. In such work, however, she was the supreme artist. She has embodied the passion of Paul Verlaine, the sensitivity of Ernest Dowson and the simplicity of Heinrich Heine, and has transported these to her little bundle of verses. She died, it is true, at a pathetically immature age, but she lived long enough to hand this bundle of verses to us as her perpetual gift to the world.

And if Amy Levy had destroyed her life with her own hand at least she had preserved her soul. For her soul continues to flutter in her poetry and will continue to flutter there as long as men will continue to delight in what is beautiful. At least in her poetry, if not in her life, Amy Levy will live a long, long time.

An American Yeshiva

By Mordecai L. Brill

SO MUCH has been said about Jewish education with reference to the lack thereof, that perhaps it would not be altogether untoward to offer an article on what actually has been done to further Hebrew learning in this country.

On a recent visit to Chicago, the writer was walking down one of the main boulevards of the west side when his attention was suddenly caught by some rather unusual sounds. From a second story window I could plainly distinguish Hebrew words. The feeling with which they were uttered made me think for a moment that I was passing a European yeshiva.

The inscription on front of the building reads Beth Hamidrash la Tora. This, I was told, is the Hebrew Theological College, one of the outstanding achievements of Chicago's Jewish educational system, and second of the two largest orthodox seminaries in this country.

Located in the heart of the Lawndale district which, by the way, is inhabited almost entirely by Jews, Chicago's yeshiva has ideal surroundings and facilities with which to accomplish its task.

As a visitor I was first taken through the library, where one may see editions of the Talmud dating as far back as the 15th century. Most of the volumes consist of higher criticism on the Talmud, explanations of various Talmudic passages, and a rich assortment of books on theology, Hebrew philosophy, philology, exegesis, and codes.

From the library we stepped into a classroom. The instructor spoke neither English nor Yiddish during the recitation period, but conducted the session in pure Hebrew. In fact, a fire engine happened to pass the building while I was in this class, and I was astonished to hear the students comment on it in Hebrew, using the proper terminology for even so modern an invention.

I went from one classroom to another. In one they were studying Isaiah, in another homiletics, and in a third a group of high school youngsters were "learning" Talmud. But to see them use their fingers in gesturing and to hear them sing the same tune that has been employed in learning Talmud for centuries past made one think he was visiting a yeshiva in a Lithuanian town. This impression persisted throughout my visit.

My guide next informed me that we would visit the study hall. To my mind a study hall is a place where absolute silence is maintained and everyone does his work separately. But lo and behold! as the door opened I thought we had chanced into the recreation room by mistake, basing my assumption on the vociferous noises emanating therefrom. To my questioning look the guide explained that Talmud cannot be studied like any other subject, but must be studied aloud in order to be remembered.

The Hebrew Theological College, Chicago.

Seated about the room in groups of twos and threes, the boys discuss, argue, and explain to each other the interpretation of the various Talmudic passages they happen to be either reviewing or preparing for a class. It is humorous to watch a pair of classmates when an argument arises on any point. If both maintain their original arguments, the debate waxes to a high pitch and is finally settled in the classroom, bringing great joy to the successful one. The boys are zealous about their standing as skillful Talmudists.

Thus we have in short a partial picture of the American yeshiva bochurim in action. We have all probably heard that there exists such a thing as an American yeshiva bochur, but very few of us are intimately acquainted with his mode of life in this country. To the question: just how American is an American yeshiva bochur, there must necessarily be a lengthy answer.

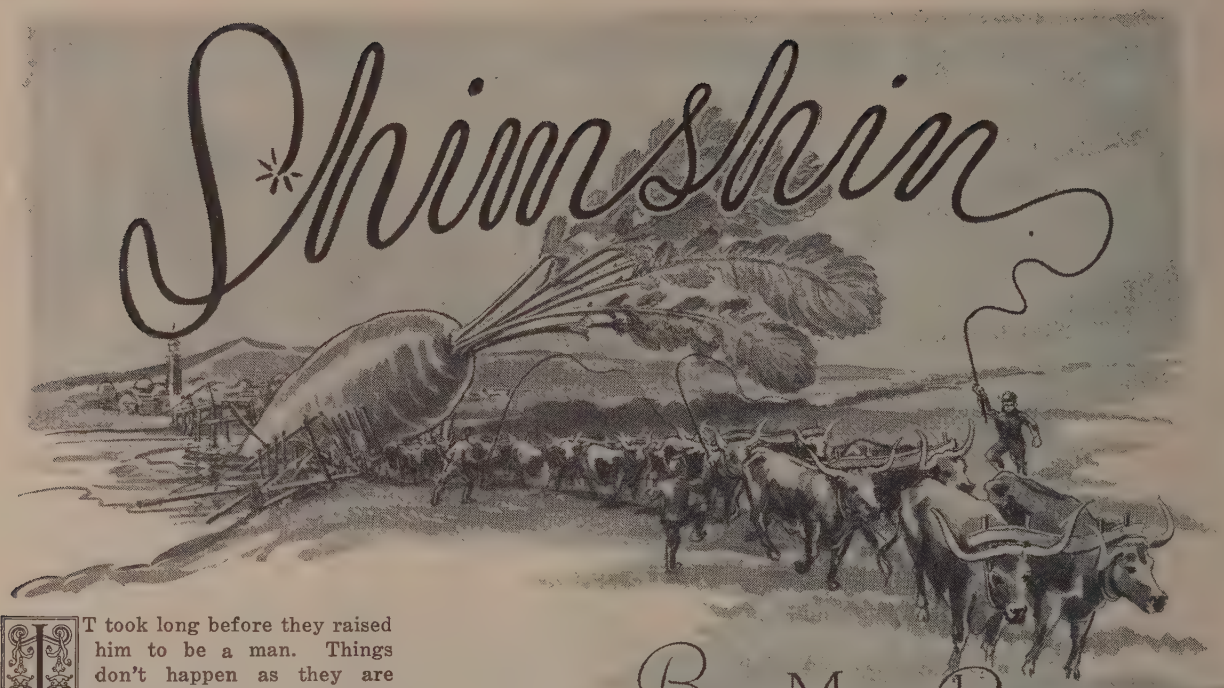
This group consists of young men ranging in age from 14 to 26. Out of this aggregation one finds that at least 80 percent are American-born, and reared in Orthodox homes of high standards. Of this portion there is a small percentage who can claim real nativity in that their parents were either born in this country or were brought here at a very tender age. And yet these boys all adhere strictly to the Orthodox code of living.

The American yeshiva bochur can almost be termed a paradox. To be able to find American boys who are willing to devote so many extra hours a day to the study of Hebrew subjects in conjunction with their university work is indeed rare.

The Yeshiva itself can almost be termed a melting pot. Here we find boys from almost every state in the Union—boys of the "100% American" type as well as boys who are commonly termed "greeners." Just what the typical American yeshiva bochur will be like and how he will compare with his European brother remains to be seen. At present, however, he is in the embryo stage.

And now a word about the Hebrew Theological College as an institution. Although only seven years old it has tripled its enrollment in that short time, an achievement which is indeed remarkable in this modern jazz age, and especially with European immigration practically cut off for the past nine years. At present the institution is planning to build a library and a dormitory to meet its ever growing needs for bigger and better facilities.

Shimshin



By Max Robin

IT took long before they raised him to be a man. Things don't happen as they are told. For life is long, inconceivably long with pain, with a detail of pain, that will not bear retelling. An orphan, he had fallen into the hands of his grandparents. And happy he was that he did.

He had plenty to eat, and they dressed him comfortably. Pampered him. He would run about as he willed. And in the evening he came to his grandmother.

"You know what I did today?"

"Let me hear."

"I caught a bear!"

"Where?"

"Where—in the woods! Where do you think bears are to be caught?"

"What did you do with the bear?"

"He begged me to let him go, and so I did."

The boy grew, and his imagination with him. He had a strange fancy, and having nothing else to do with it, he told stories. One marveled where he got the stories. It was obvious that they were his own. He invented them, without pain, without effort, so unconsciously, he was himself sometimes amazed.

He was sent to fetch the midwife for Shaini, the "dipper," as she was called, because she worked in the bathhouse. Shaini was one of his grandfather's tenants who paid rent when she had it; at best, it happened from one childbirth to another. Shimshin was hurrying to fetch the midwife for her.

The distance was long, and a heavy rain was falling. It was midday when he left. He came back in the evening, the midwife, a little woman of 90, on his back. She was drenched, and so was he. But why did it take him so long? Well, reason enough!

He had called on the midwife, and she had refused to go in such weather. Immediately he proposed to carry her, and she then consented.

"So we both go. On the way back I want to cross the river. I give a look. The dam is flooded."

"What did you do?"

"What I did! It's easy to guess what I did. I placed the old one on my back and I swam across."

He paused, wiped his brow.

"But this wasn't all. We go further, the old one on my back, light as a canary. But she got tired of being carried, so I stopped to give her a rest.

"Where did I stop? Near a well. Why a well? Because a well has a parapet. So I place the old one on the parapet, and I stand. I turn my head —she is not there! And I hear voices. I look, call. Not a soul in sight. And the cries do not cease.

"Then I stopped, and I said to myself, 'Maybe it's from the well!' I look in. Sure enough! The old one lies at the bottom, more dead than alive, gasping for help. Then—don't ask the job I had then! But I took her out, and here she is."

Shimshin was now twenty, and strong as a peasant. In the fall of that year he was to be examined as to his fitness for being a soldier. His grandparents started worrying six months in advance. It was decided to send him to a specialist who might make him less fit. He came back, heavier by almost a pound, with a face the color of tomato.

His grandmother cried.

"Child of mine, what did you do? You should have made yourself ill. Give a look at his hands, at his shoulders! Woe to your grandmother, how healthy you look!"

His grandfather consoled his wife.

"A woman remains a woman. Why do you cry? Don't you think the specialist there knew what he was doing? He probably saw that it was no use trying to make our Shimshin weaker, so he went ahead and made him stronger. He was right. You will see that the doctors here will find him too strong to be a soldier. They will give him a year's leave to reduce, and that specialist will yet have him back. They are wiser than we in the towns."

Grandmother stopped crying. Quoth Shimshin.

"Enough said about grave matters. Listen better to things that happened to me in God's white world. You must understand that I am no more the

small-town person who left your home in the spring."

And he related some curious incidents. The train he had boarded was so long, when the first car had arrived in the town of his destination, the last was still at the starting point. It was before Passover, and his uncle, the head of a numerous family, had ordered five pounds of *matzoths* for the holiday.

"What happened?" asked his grandfather, his eyes twinkling.

"What happened! May it not happen what happened. The *matzoths* were on the loft. A place like a field, light, airy. I betook myself there. No one knew. Why should I tell when no one asks me? Three nights it crackled and crackled there. Not a *matzo* was left. Uncle Hershl was lucky to have found out the catastrophe in time, or he would have had to eat bread on Passover."

The doctors were indeed long in examining him as to his fitness for military service. They stroked his back, complimented him. What a Jew! Shimshin! When he left it was already dark. And he was uncommonly happy. He had been accepted.

That was after the Holidays. Soon he was sent away. Six weeks later a letter came from him.

"My dear grandfather and grandmother," it read. "I am in the best of health. Do not worry. It goes very well with me here. Before long the whole army will know about me. A month after my arrival I was appointed corporal. Our sergeant, whom I am destined to replace in the near future, was giving instructions to our company. He asked one of the soldiers how he would address the czar, and that one, a goy without a head, blundered. Immediately he addressed me, 'Shimshin,' he said, 'you bear the name of a powerful man of your race. Go up to this drumhead and hit him, wherever you like best. But let him see stars!' I hated to do it, but if a superior asks! Had I refused I would have shared the drumhead's fate. I came up, and sized the fellow up in all his length. And I hear, 'Jew!' he mutters. That was enough. I tightened my fist, till I thought I would never open it again, and I hit him on the head. I took. Where is he? Gone! Bloodhounds were brought, and they wouldn't move from the spot where the peasant was last seen. Engineers were sent for. They started to dig. In two days we took the poor fellow out. He was still alive, and I was given an officer's rank."

"Mark my word," his grandfather said to his wife; "may I predict falsely, but I am afraid that our Shimshin will soon be a general."

He came home on furlough before that time. His grandmother had aged. Her heart was weak, and she wore a band, so as not to lose it.

"Your service will kill me," she said.

"Ah, don't mind her," interfered his grandfather. "Come and tell us better about army life."

"Nothing to tell." Shimshin had learned to be modest. "Give me something to eat. I am numb with hunger."

At the table he allowed himself to be coaxed.

"I'll tell you the truth," he began, "when I look at the radish you have here I must laugh."

"Why, what is the trouble with our radish?" his grandfather asked. "Don't tell me there are places where radish is sweet."

"Who speaks of such things?" Shimshin closed his eyes as he swallowed a hard piece of bread. "But not far from where I serve there was a radish that had grown to the height of the church steeple. Twelve pairs of oxen hauled it out with great difficulty. It was then taken for exhibition to Kiev. On the way the bridge collapsed. Our company was called, and we had to drain the river to drag the radish out."

His grandmother sighed, but his grandfather smiled, and Shimshin, flushed, was ready to start another story.

Start the New Year Right!

The B'NAI B'RITH MAGAZINE herewith presents an opportunity to all new subscribers to obtain one of the best literary values procurable in the magazine field. The B'NAI B'RITH MAGAZINE brings to your home the best in contemporary Jewish thought and action, and now it has a plan to offer whereby its readers may supplement this with other magazines which will bring in addition the best in contemporary American and non-Jewish thought and action. It is now able to offer, at startlingly low prices, a combination subscription with several of the leading American literary magazines, at a substantial saving to YOU.

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B'NAI B'RITH MAGAZINE

70 Electric Building Cincinnati, Ohio

Temple of the Baltimore Hebrew Congregation.

ONE hundred years ago a handful of pious Jews in Baltimore gathered together in a room above a grocer's shop and founded the Baltimore Hebrew Congregation. In two weeks, on January 31, and February 1 and 2, that congregation will celebrate its centenary with religious services, a pageant, and an exhibition of historical and art relics.

Rabbi Lazaron

The congregation, which is among the largest in Maryland, was the first Jewish organization to receive a charter from that state. Seven years after its founding, it bought a building for a synagogue and three years later its first rabbi, the Rev. Abraham Rice, took charge. Early in his pastorate the first reforming group split off and founded the present Har Sinai Congregation.

Its first synagogue was erected in 1845 and was enlarged in 1860. In 1891 the congregation, greatly depleted by the resignations of members who were disturbed by what they considered a too-great departure from orthodoxy, built the present temple, and soon after joined the Union of American Hebrew Congregations. In 1915 the Rev. Morris S. Lazaron, the present Rabbi, assumed spiritual leadership of the congregation which meanwhile has trebled its membership. A community house is located across the street from the Temple, containing a school where 400 children attend, and clubrooms.

A CROSS-SECTIO

TWO hundred and fifty American Jews emigrated to Palestine to become settlers during 1928, and 25 more sailed from New York shortly before the first of this year, it was revealed by Dr. S. Bernstein, Director of the Palestine Department of the Zionist Organization of America. The total capital brought into Palestine by the 250 American immigrants of 1928 totaled $3,000,000.

* * *

"AGAINST no religious group in Russia is there the merciless ferocity of attitude that there is against the Jews," declared Rabbi Stephen S. Wise last month at the first concerted American Jewish protest against the persecution of Judaism and Zionism in present-day Russia. The protest meeting was held in New York, under the auspices of the American Jewish Congress, and was attended by about 100 delegates, representing 23 organizations.

Dr. Wise minced no words in accusing the Soviet authorities of rank discrimination and hostility against the Jews, and pleaded with the American Jewish community to speak out strongly and to the point on this subject. Actual conditions in Soviet Russia were reported by Leo Glassman and Prof. M. Kroll of Paris, the latter by communication. Both reports contained facts about the conversions of synagogues, uprooting of Jewish cemeteries, hounding of rabbis and scholars, persecutions of teachers, and the exile or imprisonment of Zionists.

A resolution was adopted that a committee be created to consider all facts relative to Jewish persecution in Russia.

DR. ISADORE A. FALK, 30-year-old Jewish professor of hygiene and bacteriology at the University of Chicago, startled the world last month with the announcement that he had discovered and isolated the germ responsible for influenza. At once he was hailed generally as a figure of new world importance, and even as a candidate for the Nobel prize for medicine. Dr. Falk's announcement climaxed six years of research and investigation.

Certain members of the medical profession, whose views were voiced through the Journal of the American Medical Association, were doubtful whether Dr. Falk's discovery is the solution to the cure of influenza.

Shortly after his announcement, Dr. Falk resigned from the University of Chicago to take charge of morbidity statistics undertaken jointly by the Rockefeller and Rosenwald Foundations.

Herbert Schiff, center, is here shown watching President Hoover present the Schiff Trophy to Lieutenant T. G. Fisher of the Seventh Training Squadron of San Diego. The trophy is dedicated to safety in flying and is awarded annually to the naval squadron or unit having the best safety record during the fiscal year.

F JEWISH LIFE

IT is safe to say that never was anyone more greatly mourned in Columbus, Ohio, than was Joseph Schonthal, who died there last month at the age of 75. This great philanthropist, affectionately known to thousands as "Dad," or "Uncle Joe," came to America from Hungary as a penniless and friendless immigrant lad, and when he attained wealth in later years he devoted it to the helpless and unfortunate among men.

Joseph Schonthal

"The sod above his resting place will be moistened many times by the tears of those whose lives were made happier because he was kind and generous and helpful," said an editorial in the *Ohio State Journal*.

* * *

THE highest undergraduate fraternity honors in the United States have been bestowed upon a Jew. He is Bud Moser of Youngstown, Ohio, who last month was elected President of the General Undergraduate Interfraternity Conference. Moser is a student at Ohio State University, in which he is President of the local Interfraternity Council, is a member of the Sigma Alpha Mu Fraternity. Presidents of more than 80 local Interfraternity Councils of the leading American universities elected him.

* * *

WITH an impressive dedicatory prayer by Rabbi William S. Friedman, President of the National Jewish Hospital at Denver, the Louis Heineman Building for Tuberculous Children of the National Jewish Hospital was opened for service recently.

* * *

A COUNCIL of National Jewish Social Agencies was formed recently in Chicago by 150 delegates representing the Consumptive Relief Society of Los Angeles, four organizations in Denver, the Leo N. Levi Memorial Hospital of Hot Springs, Ark., and the Hebrew Immigrant Aid Society. The purpose is to discuss ways and means of working out better economical methods of raising funds for Jewish social organizations and to avoid conflicts in campaigns.

"JULES E. MASTBAUM did much for his city and country which will stand as permanent tributes."

These words were spoken by Mayor Harry A. Mackey of Philadelphia before a distinguished gathering on the occasion of the presentation to the city of Philadelphia of the Rodin Museum by the widow of the late philanthropist and theater magnate. M. Paul Claudel, French Ambassador to the United States, presented Mrs. Mastbaum with the cross of the Chevalier Legion of Honor of France. Mayor Walker of New York was among the speakers.

* * *

DURING the fiscal year ended June 30, 1929, 13,502 Jews were admitted permanently into the United States as immigrants. In addition, 2,384 non-immigrant Jews were admitted to this country during the same period.

* * *

ERECTED at a cost of $200,000, a new Temple Center Building, an addition to the old one erected in 1914, was dedicated by Temple Beth Zion of Buffalo recently. Sixteen modern classrooms and all modern conveniences are included in the new structure.

* * *

A FUND of $500,000 will be raised this year for the organized workers of Palestine, it was announced at the closing session of the Organized Jewish Workers in Palestine, held in New York City.

* * *

THE achievements of more than 36 years were summed up at the Twelfth Triennial Convention of the National Council of Jewish Women in Los Angeles January 12 to 17. Throughout this long period the organization has always stressed Jewish and general education, social welfare, religious activities, vocational problems, organization work, and philanthropy. Mrs. Hannah G. Solomon, founder and now Honorary President of the organization, was an honored guest of the convention.

* * *

JUDGE IRVING LEHMAN of the Court of Appeals of New York is the new President of Temple Emanu-El, succeeding the late Louis Marshall. Ben Altheimer, former Vice President, who had been acting President since Mr. Marshall's death, indicated his wish to retire.

Zalman, 7, and his sister Chana Smoliak, 14, are "lucky kids." Their parents, now dead, were Polish Jews who fled to China as refugees. The children were born in China, and now have been permitted to enter this country under the Chinese quota. In Poland they would have been forced to wait 40 years. Here they are shown getting off the train in New York, where they will live with an aunt. They traveled over half the globe alone.

THE National Farm School, Doylestown, Pa., is offering a limited number of free scholarships to needy city and town boys for the new term opening in March. The scholarships cover tuition, board, room, and books during the three years' course, and are open, irrespective of creed, to husky, alert boys from 16 to 21 years of the best moral character, physical and mental fitness, and an honest desire to make agriculture a life's career.

Phi Epsilon Pi, national Jewish college social fraternity, at its annual convention in Cincinnati last month, voted in favor of an appropriation of $10,000 as a gift from the fraternity to the National Farm School.

* * *

WILLIAM Z. SPIEGELMAN and John Simons, editor and business manager, respectively, of the Jewish Daily Bulletin and the Jewish Telegraphic Agency, have resigned their posts to engage in the development of the Jewish Biographical Bureau, which publishes "Who's Who in American Jewry" and will publish the "Jewish Communal Directory" of the United States. Jacob Landau, Managing Director of the Jewish Telegraphic Agency, highly praised both men for their labors in behalf of the Jewish press.

THE Cleveland Jewish Center court battle is ended. Several years ago the orthodox element in the congregation fought the reforms inaugurated by Rabbi Solomon Goldman, carrying its case to court. When the Cleveland Court of Common Pleas ruled that the courts of Ohio have no right to meddle in the religious affairs of a congregation and accordingly dismissed the case, it was carried to the Court of Appeals and later to the Ohio Supreme Court, which has just upheld the lower courts.

* * *

CONGRESSMAN Emanuel Celler of New York received a letter recently from Edward A. Filene, Boston business man and philanthropist. The letter urged Congressman Celler to sanction the submission of the name of Henry Ford as a candidate for the 1930 Nobel Peace Prize.

Congressman Celler's reply was made in an open letter to the press. Not only did he decline Mr. Filene's suggestion, but he offered one of his own, namely, that the candidate should be Salmon O. Levinson of Chicago, whom the B'NAI B'RITH MAGAZINE hailed last May as the real author of the Kellogg Peace Treaty. "Senator Borah, who actually wrote the treaties," declared Congressman Celler, "deserves the prize more than ex-Secretary Kellogg, and Mr. Levinson deserves it more than Senator Borah."

* * *

WITH $15,000,000 paid in, the United Jewish Campaign for $25,000,000 was officially closed December 31.

Haifa Harbor

HISTORY is being made at Haifa, Palestine, where work is being pushed to make Haifa harbor the greatest seaport in the country. Since last September 15 between 700 and 800 tons of heavy machinery have arrived there. Temporary service railways over a five-mile stretch have been laid, and locomotive stores, blacksmith and carpenter shops, water tanks, and explosive magazines have been built. The Jewish National Fund a year ago bought most of the land for this great improvement.

PUZZLED by the problem of unemployment, especially as it affects the Jewish worker, Jewish and non-Jewish social agencies, commercial bureaus, and public agencies met in New York last month under the auspices of the Federation for the Support of Jewish Philanthropic Societies to try to unravel their difficulties. Mrs. Rebekah Kohut urged the co-ordination of all Jewish employment work through a central agency.

A handsome monument, pictured above, has been dedicated in the Central Cemetery, Vienna, by the Israelite Society in honor of their comrades who fell during the World War. Chancellor Schober and other government officials were present at the ceremonies.

DURING the last few months the Liberal Jewish movement in England, of which Dr. Claude Montefiore is the leader, has been making rapid strides. There are already three Liberal synagogues in London under the leadership of Rabbis I. I. Mattuck, Maurice L. Perlzweig, and S. E. Starrels. A fourth has been founded in South London, and began to hold services last month.

Headway has also been made in the provinces. The first Liberal Synagogue outside of London was established at Liverpool recently. Rabbi Morris Goldstein, formerly of Niagara Falls, N. Y., is minister.

For the first time in its history the movement this year organized special services for visitors at a popular resort. The Rev. M. L. Perlzweig preached at Brighton under the auspices of the Jewish Religious Union for the Advancement of Liberal Judaism.

* * *

IN the middle ages the Maharal, Rabbi of Prague, Czechoslovakia, created the legendary "golem," which has been the subject of song and story these many years. Now one of his descendants, Dr. Tibor Loew, has been appointed President of the Budapest Supreme Court. Dr. Loew, who is an Orthodox Jew, is a prominent member of the Executive Committee of the Budapest Kehillah.

FOR the sixth time since last August, Arabs in Palestine have tten the hand that has healed, if t fed, them. The sixth physician be shot by them is Dr. Berkovitch, no was seriously wounded when fired on by Arabs last month while at-nding to his professional duties. r. Berkovitch, a prominent member Hadassah's physicians' group, has ven the best years of his life to the aling of Arabs, especially those in olated portions of the country, here no other medical assistance is ailable.

* * *

MORE than 100 Jewish women and girls and as many young men in e Jewish colonies in the Ukraine will on begin work in factories that will anufacture shirts, dresses, table-oths, wicker furniture, and stock-gs for export to the United States.

* * *

ENCOURAGEMENT was lent Pales-tine *chalutzim* last month when e Polish tobacco monopoly bought e entire tobacco crop of the Jewish lony Rosh Pinah, Galilee. The ipment consisted of 5,000 kilos, and is hoped that no less than 100,000 os will be sold next year.

* * *

MORE than 3,000 persons took part in the funeral of Jean Fischer, ll-known Belgian Zionist and a althy diamond merchant, who died Antwerp at the age of 58 last onth. He was one of the early llaborators and friends of Theodor rzl.

* * *

AN organization, known as the Society for the Defense of the osque, and purporting to represent assembly of 1,000 Arabs that met cently in Jerusalem, has sent a ter to Chief Rabbi Kook, notifying n that no further organized worship ll be permitted at the Wailing Wall. e letter stated that the Wall is a rely Moslem religious site, and if y infringement of the letter's dic-m takes place, legal means will be ed by the Arabs to safeguard their ights."

* * *

A CURE for cancer of the breast has been reported discovered by a wish physician from Odessa, Jacob hwartzman. According to these re-rts experiments have proved it uni-rmly successful on both animals and mans where all other devices failed, d the Soviet Health Commissariat greatly interested.

MORE than 35,000 Jews, represent-ing communities from all over Poland, participated last month in the funeral of Dr. Leon Reich, noted Zion-ist leader and one of the greatest work-ers for Polish Jewry in decades. Dr. Reich, who died at the age of 51, was the principal figure in the Polish-Jewish agreement of some years ago. During the Paris Peace Conference he helped draft the minorities treaty. He was one of the most popular mem-bers of the Polish Sejm. The Zionist Executive proclaimed a week of mourning for all of Polish Jewry.

* * *

FOUR THOUSAND orphans in Pal-estine are now on the road to eco-nomic independence because during the last ten years the Joint Distribu-tion Committee spent $2,000,000 for their welfare. Out of 4,500 orphans cared for in Palestine during the past decade, only 102 children at present are still to be provided for.

* * *

THE first woman to become a mem-ber of the Soviet cabinet is a 44-year-old Jewess, Vera Yakolevka, who comes from a well-known Jewish family. She has been appointed Peoples' Commissar of Finance.

TWO Jewish scholars have been ap-pointed to the staff of the Univer-sity of Krakow, oldest and leading Polish university. They are Benzion Katz, young Hebrew poet who will lecture on Hebrew literature in the School of Philosophy, and Ferdinand Zweig, political economist, who will lecture on that subject in the School of Jurisprudence of the University.

* * *

THE Talmud is now included in the Soviet government's *index expur-gatorius*. Other books ordered de-stroyed all over the U. S. S. R. (except one copy of each for the academies) include the works of Kant, Plato, Spencer, Carlyle, the Koran, and everything of an evangelical nature.

* * *

PROFESSOR DAVID SCHOR, for years a musical leader in Russia, has been placed at the head of the Hebrew University music department, which has just inaugurated its courses. Illustrated lectures on music are being given, while phonograph records of Hebrew and Oriental music are being made. Lectures on music will be given by Professor Schor and his asso-ciates in Tel Aviv, Haifa, and other cities in Palestine.

Grenadier Street, Berlin, is pictured above. It is the heart of the Jewish section of Berlin, but unlike some other famous ghetto streets in other cities, is a fine, wide, clean thoroughfare, with handsome buildings. It is a market and business section, and the scene of many varied Jewish activities.

THE greater part of the Jewish middle class in Berlin is economi-cally ruined, according to the results of a sociological survey. Jewish com-mercial firms and banking houses have either dissolved or have been taken over by non-Jews. Anti-Semitic economic envy is said to be responsible for the dismissal of Jewish workers and office clerks. Now an agitation is being started for the formation of a Jewish economic conference in Germany to take steps to prevent complete ruin.

WE SEE IN THE PAPERS....

THE B'NAI B'RITH MAGAZINE is normally modest, but now it feels impelled to step up and claim a little credit which has been misplaced. Or maybe it's all a coincidence. Well, judge for yourself. . . . During the past few weeks the Jewish press has been featuring the following anecdote about Albert Einstein: It seems the great Jewish scientist made an address when the Sorbonne recently conferred an honorary degree upon him. "If my theory of relativity is proved correct," he is reported as having said, "Germany will claim me as a German and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say I am a German, and Germany will declare that I am a Jew."

Now this self-same story appeared in the May, 1929, issue of the B'NAI B'RITH MAGAZINE, which had Einstein at a society lady's party instead of at the Sorbonne. Could it be that Einstein, seeing the May issue of this Magazine, decided that if he hadn't been responsible for this clever anecdote it was about time he should be? Anyway, we claim priority rights.

* * *

RABBI HERMAN LISSAUER resigned as Rabbi of Temple Emanu-El, Los Angeles, a few months ago because, as he explained, he didn't care to be the kind of a Rabbi who "may speak of the truth only insofar as the mortgage on the Temple permits." Now he has founded the Jewish Institute of Los Angeles. Its purpose, besides that of perpetuating Judaism in America and assisting in the establishment of Palestine as the spiritual and cultural center of Jewish life, is "to interpret Judaism, to embody in it all truth, and to maintain it as a living culture, capable of keeping pace with the world's progress; and for these purposes to conduct schools for children and adolescents; classes, lectures, and meetings for adults." Further, it is "to emancipate religion from supernaturalism and superstition, to interpret religion as man's search for those ethical values which originate in human life and function in human relationships; and with this in view to conduct religious services."

This is a beautiful declaration, and one with which few intelligent Jews would wish to quarrel, but is it so original? Haven't the recognized and outstanding liberal leaders in this country been practicing or attempting to practice that very kind of Judaism for years? It is this kind of religion, whether original or trite, that so confounds the skeptics of all lands. With superstition and supernaturalism removed from religion, the atheists haven't a leg to stand on.

* * *

"ASSIMILATION is fast dissolving any desire of Jews to leave their present homelands," declared Bertrand Russell, famous English philosopher, sociologist, and author, now lecture-touring this country, in an interview with the Jewish Telegraphic Agency.

Raymond Dannenbaum, the interviewer, should have called to Mr. Russell's attention how well assimilated the Jews are in east Europe, where even after they accept formal Christianity, they are denied justice and discriminated against so bitterly that many of them return to Judaism. But even if Mr. Russell was referring to England and America, Mr. Dannenbaum should have brought his attention to the B'nai B'rith Hillel Foundations in eight universities, where, with practically no discrimination, no anti-Semitism, and no denial of equality, hundreds of Jewish students, future bulwarks of Jewish communities all over the United States, are eagerly studying their own religion.

"Jews are the greatest thinkers in the world!" was another interesting statement made by Mr. Russell in this interview. Good! When the true liberal leaders of Judaism, like Rabbi Lissauer, mentioned above, get in their work, and Jews generally are educated to recognize the fact that their identity as a group, a race, a people, or whatever you wish to call them, is their most precious possession they'll laugh at assimilation, the same as they'd laugh at a suggestion that they, without having to, should move from a beautiful and comfortable house to a tepee. Dr. A. A. Roback, in his recent book (reviewed in this issue of the B'NAI B'RITH MAGAZINE) "Jewish Influence on Modern Thought," is already so educated, and no one can read his impressive array of Jewish contributions to the good of the world and still insist that coincidence or anything else but inherent quality is responsible for such crushingly great achievement. Blood will tell. . . .

* * *

THE *Jewish Forum takes* the *American Israelite* to task for an editorial in which the latter paper declared it "feels that on religious grounds it has no place in the controversy" with reference to the question of the observance of the Sabbath on the traditional seventh day of the week. This remark was occasioned by the proposed calendar reform, on which the Israelite was commenting. Says the orthodox *Jewish Forum,* acidly: "It is a matter of indifference to that protagonist of reform Judaism if school children will lose one day's instruction every week under the proposed reform of the calendar, in all homes that will continue to observe the Sabbath of Jewish tradition." But the *Jewish Forum* didn't quote enough of the *Israelite's* editorial, which pointed out that Rabbi Stephen S. Wise, a Vice President of the League for Safeguarding the Fixity of the Sabbath, has no synagogue services on Saturday, but worships on Sunday. "The old calendar is deficient enough in days," says the Israelite, "and the new will not destroy Jehovah."

* * *

FEW persons are aware of the pioneer work being done in this country in the field of Hebrew medical literature. The only Hebrew medical journal published outside of Palestine is the *Hebrew Physician,* published in New York, with Dr. Moses Einhorn as Chairman of the Publication Committee. The second number of this magazine has now been published, bigger and apparently better than the first and the magazine seems to be established, at least so far as ideals and their attainment are concerned. Another victory for those who assert Hebrew is not only a language that is living, but one that is very much alive!

EDWARD E. GRUSD.

1: The Great Collaborator.

GEORGE S. KAUFMAN is universally recognized as the first wit of his time. This is almost incontrovertible. But his talents also run in many other directions in the theater, and in the last few years Kaufman has had his gifted finger in an amazing number of successful Broadway pies, including "Dulcy," "The Beggar on Horseback," "The Butter and Egg Man," and that huge Jed Harris hit, "The Royal Family," set down in collaboration with Edna Ferber. And there were those musical comedies written for the Marx Brothers.

This year Kaufman is well represented on the gay street. In "The Little Show," there is that comical skit of his, "The Still Alarm." At the Broadhurst he has that smash hit, "June Moon," written with that other mad wag, Ring Lardner; and just around the corner through Shubert Alley one encountered, until recently, his collaboration with the second wit of his time, Alexander Woollcott, a play based upon Guy de Maupassant's "Boule de Suif" and called by Arthur Hopkins, "The Channel Road." It was Kaufman, incidentally, who directed—very capably—"June Moon," and he no sooner finished staging the Chicago production of this play than he applied himself to doctoring Maurine Watkins's play called "An Old Fashioned Girl." Moreover, "Strike Up the Band," the musical comedy which he wrote last year with George Gershwin for Edgar Selwyn, is finally to see the lights of Broadway, with no lesser celebrities in it than Bobby Clark and his side kick. Truly an excellent season for Kaufman admirers—and there are many of them.

"June Moon" has been provoking the huzzahs and hosannahs of the critical gentry, the ticket brokers, and the public at large, ever since that slightly insane evening when it strayed into the theater on West 44th Street. The critics especially have been falling all over themselves in their frantic attempts to pay homage to their good friends, Kaufman and Lardner. Everyone is engaged in the pastime of casting superlatives at the play. It is therefore with extreme trepidation that I venture to express a meek and timid minority report. "June Moon" is not a great play. It is not even a very good play. I am sorry, for no one admires the talents of the two authors more than I.

"June Moon" is funny, unquestionably. But it is funny in the sense that a dialogue from McNally's Bulletin is funny. It consists of innumerable gags and wisecracks—and you can trust George Kaufman to provide very good gags and wisecracks—but these aforesaid gags and wisecracks are, unfortunately, irrelevant, incompetent, and immaterial. The plot of the play is artificial, ready-made, dragged in by the heels. Character delineation in negligible. The laughs in the play do not arise naturally—inevitably, as they should—from the characters or from the situations. They are slapped in without regard for their pertinence. "June Moon" is funny, yes. But is it art? To repeat, it is incompetent, irrelevant, and immaterial. Nevertheless, it will run for a year, not counting road companies. To its credit, there is the extremely lucky accident of having Harry Rosenthal in the cast.

Many have been waiting impatiently for the production of "Strike Up the Band." The play was actually produced and went for a tryout tour on the road, where Selwyn is said to have dropped over $50,000 on the show before he decided that it was not yet ready for Broadway. Your humble observer had the good fortune to witness several rehearsals of the show and he, for one, was extremely enthusiastic. Gershwin's score, especially, was noteworthy. As a matter of fact, the song, "The Man I Love," was released last year and proved to be a big hit. Now finally the play will see production.

Addendum: as I write this there is a rumor that the book of "Strike Up the Band" has been revised by Morrie Ryskind. Ryskind collaborated before with Kaufman—on the book for the Marx Brother's comedy, "Animal Crackers." He has also written excellent song lyrics and one year won the prize watch for the best poem to be published in F. P. A.'s "The Conning Tower."

* * *

2: A Prodigal Son Returns.

VERY few of the people who nightly cheer the performance of Ernest Milton in "Rope's End" are aware that he is both an American and a Jew. His real name is Lichtenstein, Milton being merely his given name. More than 15 years ago he reversed Horace Greeley's advice and came east, from California to New York, with a novel, and an idea that he could act. Harpers published his novel, but he found difficulty convincing theatrical managers that his second idea was valid. Accordingly, he packed his extra pair of trousers and went still further east, to London. He played there in the production of "Potash and Perlmutter" which set London on its ears just before the war, and after that appeared in any number of roles, not the least important of which was his portrayal of the young and wealthy Jew, Ferdinand de Levis, in Galsworthy's "Loyalties." The lead in "Rope's End" lured this worthy expatriate back to this country.

In "Rope's End" Ernest Milton, nee Lichtenstein, gives a vigorous and delightfully witty performance as the clever and slightly effeminate poet, Rupert Cadell, who bit by bit discovers the crime committed by the two sadistic young Oxford students. Milton sits down in the middle of the stage, throws restraint to the winds, and, to quote Alexander Woollcott, simply acts like the dickens. His performance is one of the gems of a season which has been replete with sterling performances. New York has extended a hearty welcome to this prodigal son. Harpers has reissued his novel, and a play of his on the life of Christopher Marlowe may soon see production here.

3: The Yiddish Stage.

MOST of the Yiddish Theaters are in operation in New York but none of them has a really outstanding play. Maurice Schwartz opened his new theater with a production of Lion Feuchtwanger's play, "Jew Suss," from which play Feuchtwanger fashioned that stirring novel, "Power." The play, however, is as torpid as the novel is moving. Samuel Goldenberg made his debut with the Yiddish Art Theater in this play and, as is to be expected, gives an able performance. The second play of this group to be done was "Angels on Earth," by the Charles Gottesfeld who is Charles Gottesfeld with the Vilna Troupe and *Tovie Shmeichel* with the Jewish Daily Forward. It is a pretentious play, with none of the simplicity, none of the directness, none of the humor, of his earlier play, "Parnusa." Subsequent plays to be produced by this group include "Roaming Stars," by Sholom Aleichem, "The Bread Mill," by David Bergelson, and Leivick's perennial "The Golem."

The Vilna Troupe has been vacillating between Gottesfeld's earlier play and a new play called "Murder." The less said about this one the better. On Second Avenue, Molly Picon is again enthralling her typically Molly Picon audiences with a typically Molly Picon vehicle called "The Radio Girl." Neither the book of Kalich nor the music of Rumshinsky provide room enough for Molly's manifest talents. Ludwig Satz is also floundering about in an unseaworthy craft.

Max Gabel has for many years been producing and acting in plays distinguished for their stupidity and lack of taste, but this year he has reached rock bottom with a play called "Love and Politics." Compared with Max Gabel, Lateiner, Hurwitz, and Shaikewitch were great playwrights.

* * *

4: Here and There.

LOUIS WEITZENKORN, editor of the Metropolitan Section of the Sunday *World*, has had his first play produced. It is a dismal and heavy thing, called "First Mortgage," but it shows a mature mind and an ability to handle dialogue. To speak tritely, it shows definite promise. . . . The Warner brothers have built up a fortune of over $50,000,000 in three years with their talking pictures. Not a little of this is due to the great promotion ability of their publicity director, A. P. Waxman. . . . Ferenc Molnar's new play, "One, Two, Three," is a huge success in Budapest. America will see it soon. . . .

Horace Liveright, who hasn't produced a play since "Dracula," which is still successful on the road, is entering the lists again with Samson Raphaelson's new play, which has already had three or four titles, the latest one being "Playboy." Lou Holtz, a recruit from musical comedy, has the leading role, that of a successful vaudeville star. . . . Elmer Rice, he of the Pulitzer Prize, has a new play on Broadway, called "See Naples and Die." It is an unimportant but often very amusing comedy, and has been produced by Lewis Gensler. . . . Max Marcin's new play, "The Humbug," was with us hardly long enough to get mention in the newspapers. . . .

David Freedman, who wrote that novel about Mendel Marantz and ghost-wrote Eddie Cantor's "My Life Is in Your Hands," has fashioned a play from his novel and it is currently on Broadway. It is called "Mendel, Inc.," and has been produced by Lew Cantor.

Paul Muni again exhibited his wizardry with his performance in "Seven Faces," a picture which was nothing except for Muni. His next picture will be "The Holy Devil," dealing with the life of Rasputin. . . . Joe Santley has been engaged by Pathe to direct musical productions. His first assignment will be the "Television Revue.". . . Louis H. Isquith, a prominent attorney, is to produce a new intimate revue, with sketches by Milt Gross and Rube Goldberg, the popular wits and cartoonists. . . .

* * *

5: Those Hart-Rodgers-Fields Boys.

YOUR correspondent is not the only one who regrets that the famous trio of musical comedy writers, consisting of Dick Rodgers, Larry Hart, and Herb Fields, split. Many suppose that Hart and Rodgers stopped collaborating with Fields because of personal differences. This is untrue. It is true that Hart and Rodgers were dissatisfied with Lew Fields, whose ideas on the production of musicals differed from theirs. But the schism was accidental. Hart's father had died at the time, and Larry was in no humor to write funny songs. This meant that Rodgers would not work either, since the words of Hart and the music of Rodgers are inseparable. It was at this time that Fields came to his collaborators and inquired whether they would object if he did a show with his sister, Dorothy Fields, and Jimmy McHugh. They had no objections, and accordingly, Herb Fields wrote the book for "Hello, Daddy!" which Lew Fields produced. Then Aarons and Freedley came to Hart and Rodgers with the offer to do a show in collaboration with Owen David. This was "Spring is Here."

This year Hart and Rodgers again collaborated with Owen David on a show called "Me For You," which tried out in Detroit, and flopped. The music and lyrics were subsequently removed and tacked on to a new book. This turned out to be "Heads Up!" which at the present time is successful enough. Herb Fields has written the book for "Fifty Million Frenchmen," an excellent show with excellent songs by Cole Porter. So, on the face of it, it seems that all three members of the former triumvirate are doing nicely.

They are successful, yes. But they need each other. The songs of Hart and Rodgers simply cry for a Field's libretto, and the humor of Fields seems ever impatient to be set against a background of Hart-Rodgers songs. We would like to see these three working together again.

* * *

6: Inside Stuff, More or Less.

THEDA BARA, who used to be so thrilling as a siren in the movies, is attempting a comeback via a vaudeville sketch produced by Max Gordon. . . . Sophie Tucker is to appear in a new show in London in February. She is taking along Jack Yellen and Milton Ager, the song writers, to provide her with stage material. . . .

In "Let Us Be Gay," Francine Larrimore, who is the daughter of the famous Jewish actor, Jacob P. Adler, sang a song which was written by her ex-husband, Con Conrad. . . . Georgie Price is trying to emulate Eddie Cantor and Chic Sale. He has written a book to be published by Horace Liveright. . . . Kenneth McKenna, the actor, now in moving pictures, and Jo Mielziner, the scenewright, are brothers. . . . George Gershwin is at work on a serious opera, based on Ansky's "The Dybbuk.". . . Harry Richman's picture is to be known as "The Broadway Vagabond.". . . Molly Picon has signed for short pictures for Warner Brothers. . . . They do say that Al Jolson's next picture will be in blackface again. Warner Brothers took away his blackface and handed him a glycerin pot. Or do they use onions for lachrymal purposes? . . .

Embarrassing Moments

When you enter your hotel room and find that the young lady in the adjoining room has appropriated the connecting bath by mistake . . . *be nonchalant* . . . light a MURAD and back out tactfully.

(They taste just like they did 20 years ago)

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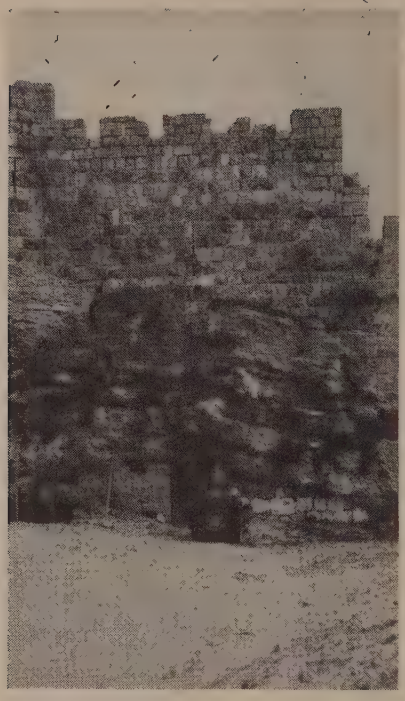

Ancient wall of Jerusalem with entrance to Solomon's quarries, from which material for the Temple was obtained.

A Joy Ride About Jerusalem

By Mildred Lee Moses

ONE may make a flight in an airplane, take a spin in an automobile, travel by camel or horse, but for a real joy-ride a canter on a donkey eclipses them all.

No visit to Jerusalem is complete unless one goes donkey riding, especially by moonlight. Our party consists of nine including the Arab donkey boy in long flowing robe and fez. Nine donkeys with gaily decorated saddles and with beads around their necks to keep away the evil spirits are assembled to convey us to the Mount of Olives, several miles outside of the city.

As the moon comes up, we mount our steeds, and after much urging the obstinate animals finally decide to start on the journey. The Arab boy tells each the name of his particular donkey; mine is Yankee Doodle, the next, John Bull, and still another, Mary Pickford.

Our cavalcade passes through Jaffa Road, the principal business street of the modern city where souvenir shops, automobile accessories, ice-cream and dry-goods stores crowd on one another, each bearing signs in the three official languages of Palestine, English, Hebrew and Arabic. Then out into the open road leading from Jerusalem, we canter. How pleasant it is to ride beneath the star-studded heavens in the beautiful moonlight in which it is almost light enough to read! Refreshing too, after the glaring heat of the day, which makes dark glasses almost a necessity, for the air is cooled by the mountain breezes and is fragrant with the perfume of oleanders and field flowers.

The road is uncongested for there is only an occasional automobile; there are no processions of camels, tied together and heavily laden with building materials, nor are there flocks of sheep and goats, led by swarthy shepherds in picturesque garb such as are encountered in the day. A feeling of adventure and excitement prevails, for in this mysterious country may we not be attacked by wandering tribes of Bedouin robbers? Behind these rocks and crags may they not be lurking in search of prey? These fears are mentioned to the donkey boy who laughs at them, saying that the British government has rid the country of such danger now, but we are not entirely reassured

We glance back at the city which we have left behind and obtain an excellent view of the ancient wall and turrets looming larger and more formidable in the moonlight than by day. Enclosing Jerusalem, and built for its protection centuries ago, the wall is useless in modern warfare. Through its gates what hordes have passed during the ages, kings and emperors, saints and conquerors; David the shepherd king, Solomon returning from a successful war, the Roman legions, the Turks, and lastly Allenby the leader of the victorious English forces in the World War who, guided by a spirit of reverence for the Holy City, dismounted from his horse and entered on foot.

The British cemetery on the hillside is soon reached where the final resting place is located of those who fought shoulder to shoulder for the liberation of Jerusalem. Shields of David are the insignia noted on the

Topographical view of Jerusalem.

A modern and up-t-date Arab shiek of Jerusalem.

raves of Jewish soldiers, while on the tones of the unknown soldiers are ne touching words, "known to God."

Ambling slowly up the hill, we rrive at the summit of Mount Scopus rom which Vespasian, the Roman mperor, turned the battering rams n the besieged city nearby. All is eaceful now and the new Hebrew niversity crowns the hill-top. In ne day-time a magnificent view is een from here which includes the ead Sea, the valley of the Jordan nd the mountains of Moab stretch-ng in the distance.

The journey is continued and a few ive trees with dusty leaves point the ay to the Mount of Olives. The Ger-an Kaiser built a stately palace here or his visits to the Orient, but it is ow used as the Government House f Great Britain where the British igh Commissioner resides.

We dismount and gaze down at Je-usalem on Mount Zion. From our antage point during the day a charm-ng panoramic view of the city is ob-ained, but in the darkness, one has o trust more or less to the imagina-on. Standing here, however, it is asy to picture some of the principal rines that are sacred to the follow-rs of three religions. The building ith the largest dome which is most rominent and easily distinguished by ay is the Mosque of Omar, one of ne most interesting spots in the world, as it is revered by Christians, Jews and Mohammedans alike.

On the site where the mosque now stands, Abraham was prepared to offer his beloved son Isaac as a sacrifice to God, and on this hallowed place, Solomon erected his splendid Temple. After the Captivity, the Temple was restored, but during the Roman occupation of Jerusalem it was again destroyed. Later a Christian basilica was located here, but when the Turks conquered the Holy Land, it seemed natural for them to build a mosque on this ground, for the prophet Mohammed was supposed to ascend to heaven from here.

Nearby is the Wailing Wall, composed of huge blocks of stone said to be the only remnants of Solomon's Temple in existence. Before it many of the faithful gather weeping and praying for the restoration of the Temple.

Down there, too, is the fascinating David Street, now dark and quiet, but during the daylight hours a beehive of activity, for it is the principal business street of the old city. In this kaleidoscopic section, life is exactly what one expects to find in the East. The quaint attire and unusual headgear of the Arabs, the side curls of the Yemenite Jews and the closely veiled Mohammedan women contrast strangely with the European and American garb which is also worn. Warned by the shouts of their keepers, one moves aside to allow passage in the narrow thoroughfare to donkeys, camels and goats. The cobblestone street with steps ever leading downward is lined on both sides with bazaars of booth-like shops.

But now we have no further time for meditation as it is getting late, and we must return to the city. In the interim, several of the donkeys have strayed away seeking pasture. The Arab boy shouts but as they do not heed his calls, he goes in search of them and soon appears leading them back. We now turn toward Jerusalem and go through the same places as on the trip out, only having gained confidence, we urge our steeds onward and are soon moving so rapidly that it seems as if someone will surely slip off his saddle to the ground. But no such accident mars our trip, and at midnight, with sparks flying from under hoofs, the Arab boy shouting, and all laughing happily, we gallop noisily up Jaffa Road.

Just without the walls, an open-air dance-garden is passed from which the strains of American jazz music float out in the breeze. Not the Biblical instruments are heard, such as the harp, the psaltery and cymbals, but the strident tones of the saxophone greet the ear. This, however, is a symbol of present day Jerusalem which is a hodge-podge of ancient and modern, primitive and progressive, mud huts, up-to-date hotels, veiled women, well equipped hospitals, automobiles, camels, donkeys and airships.

Among Our Contributors

DAVID EWEN is a New York writer for many Jewish publications, and specializes in interviews with or accounts of stage and music celebrities.

MILDRED LEE MOSES, a graduate of Barnard College and Columbia University, has traveled extensively in Europe and the Orient, and has written on travel subjects and history for the New York Times, Mentor Magazine, and many other publications.

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HEYMAN ZIMEL is a writer on the theater who in this issue contributes the second article of a series he is doing for the B'NAI B'RITH MAGAZINE on Jews in the New York show business.

JUDITH I. STEIN is doing editorial work for the Union of American Hebrew Congregations.

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Where 2,000 Jews Sell Diamonds

By D. Lehrer

THE Diamond Bourse of Antwerp, Belgium is the largest, most important, and wealthiest in the world today. It has 2,200 members. Of these, 2,000 are Jews.

So important is the buying and selling of diamonds in Belgium that some time ago, on the occasion of the 25th anniversary of the Diamond Bourse of Antwerp, a national holiday was declared, and the Belgian press devoted many columns to explanations of the importance of this world famous institution. Everywhere in Antwerp there was much festivity and pomp. And that holiday might almost be considered a Jewish one. The be considered a Jewish one. The building of the Bourse, large and imposing, stands not far from Banhof, the beginning of the Jewish quarter of Antwerp.

In the name of the Belgian government Minister Heyman thanks the Jews of that country for their many services. To the speaker's left in this picture is to be seen M. Tolkowsky, President of the Antwerp Diamond Bourse; at his right, M. Verschuren, Treasurer.

Although the Jews are scattered throughout many Belgium cities, most of them are to be found in Antwerp. Not only are the Jews of Antwerp the wealthiest of the Belgian Jews, but they are also the most influential of all people in Belgium. Large numbers of them are engaged in the diamond trade, the most important industry in the economic life of the country. In fact, this industry, famous the world over, owes its stupendous growth and progress to the energy of the Belgian Jews. Although it is only 25 years old, it is today one of the leading industries of the world, and in Belgium it is called "the Jewish Diamond Industry." The government values the contribution of the Jews to the progress of the country.

During the 25th anniversary celebration in Antwerp, the founders of the diamond mart, old men with silvery white hair, received tremendous ovations. The Belgian Minister Heyman, in the name of the Government, praised them for their boundless energy. The President of the Bourse, M. Tolkowsky, a Russian Jew, reviewed the growth of the institution since its inception.

But great as were and are the activities of Belgian Jews in the diamond industry, there is more to the story than just that. Of the International Diamond Workers' Organization, the greatest number live in Antwerp. In fact, the entire organization numbers 23,700 members, of whom 15,400 are employed in the city of Antwerp. There are more than 4,000 diamond merchants in the city, so that it is safe to say that more than 10,000 people earn their living in this trade. More than 11,000,000 francs are paid weekly in salaries to employees in the diamond industry, and about 75 per cent of the population of the entire city lives, directly or indirectly, on the profits of the industry. More than 70 per cent of the diamonds of the world are cut and polished in Antwerp.

As a result, the city has grown wondrously. It exports more than 96 per cent of the world's finished diamond products. Hence, it is no rare sight to meet merchants from every corner of the earth there. And in the space of 25 years, Antwerp forged ahead of Amsterdam. It was within this very period that the immigration from Russian Poland was so heavy. The Russian and Polish Jewish immigrants built the industry. It was they who prevented its decline shortly after the organization of the new Bourse. The port of Antwerp has, as a result of the diamond trade, expanded extensively.

When we review the history of the Diamond Bourse of Antwerp, we are impressed by the cours taken by the Jews in the long, long wanderings. their travels eastward, t Jews often passed throu Belgium. It was in t never-to-be-forgotten 16 t century that Spain he sway over Belgium. T Jews, driven from Spain a Portugal, sought refuge Holland and Belgium. Th were made welcome in Pr estant Holland and allow to pursue the tenets of the religion.

In Belgium, however, t persecutor's whip was fe The number of Marranos Belgium was very larg Characteristically enough, was those Marranos who i troduced the diamon trade into Belgium and developed History tells us that the civil gover ment of the land urged that the Je ish refugees be treated justly a tolerantly. Especially active in t desire to obtain better treatment the Jews was the Mayor van Vere The Spanish rulers resented t Mayor's intervention in behalf of t Jews and punished him by torturi him in an auto-de-fe. The kin hearted Mayor was weaker than h superiors; he agreed to expel all Je who refused baptism.

Then came the Expulsion fro Belgium in 1542. Shortly after can the decline of the diamond trad Antwerp again tasted the dregs poverty.

Four hundred years have pass since that time. Again Antwerp lea the world in its diamond industr And, at the head of this flourishi trade stand the Russian and Poli Jews of Antwerp, the descendants those Jews who were expelled by t Spanish rulers of Belgium. T refugees from Spain and Portuga however, have left their imprint upo the trade which they introduced in the country which gave them shelt for a short period. A goodly numb of the terms peculiar to the di mond industry are Hebrew. No Jews as well as Jews make use them in their daily transactions. H brew expressions are recognized by t law.

Stay out of Income Tax Swamp this year

WILL the dawn of March fifteenth find you still wading through a noisome swamp of figures, perhaps bogged down and forced to call for an extension of the time limit for filing your income tax report?

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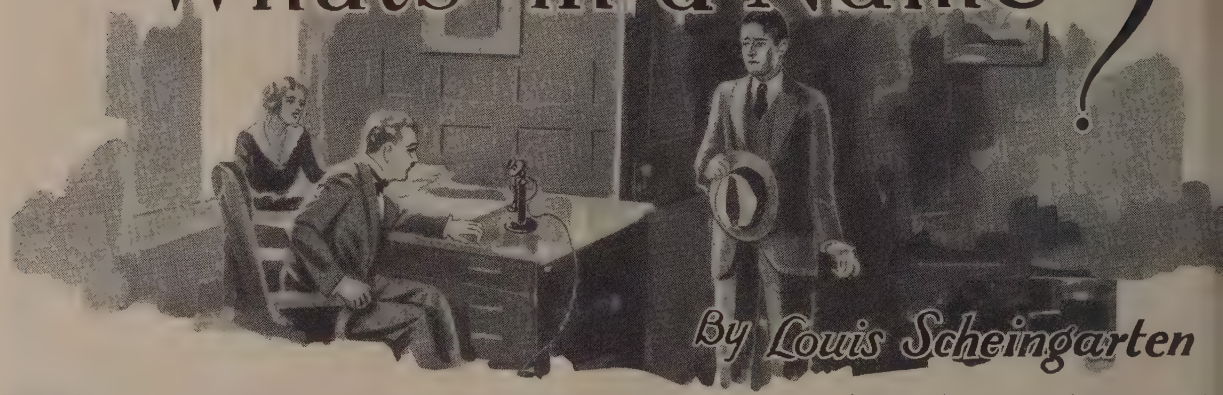
What's in a Name?



By Louis Scheingarten

MOSES ABRAMOWITZ was despondent. For weeks he had been unsuccessful in his attempt to find a position. The few "ads" that he had answered had all preferred Christians. The irony of it—ostracized by his own race. Jewish concerns reluctant to hire Jews; and Christian concerns wanting one of their own creed.

Moses always received the same answers. "Sorry, we can't use you—if you care to, you can leave your name and address and we will let you know if anything turns up." Invariably the slips of paper found a convenient resting place in the waste-paper basket. At other times, he was informed that his name was a hindrance. The name of Moses Abramowitz could not be assimilated in a large organization. It stood out like a sore thumb.

Moses decided to change his name. He would adopt one that sounded sweetest to critical ears and at the same time one that didn't label itself as being distinctly Semitic. The difficulty was—what name should he choose? There had to be some similarity between his given name and his adopted name. Changing his surname was simple. Moses had always liked the name "Morton." If you asked him why, he could not tell you. It was simply an innate craving that one couldn't explain.

Moses experienced his greatest difficulty trying to decide upon a surname. He thought of shortening it to "Abrams," but that wouldn't do. He wanted a name that would give its owner a feeling of importance.

Morton scratched his head in perplexity. There was a moment of silence, and then a gleam appeared in his eye—a smile formed on his lips; a sense of satisfaction was apparent. Moses Abramowitz was dead. Morton Abbott was his successor.

The legal procedure of changing his name was simple. Morton telephoned a friend of his who was an attorney and made an appointment to see him that afternoon. There was no sense in waiting, Morton argued. The sooner it was over with, the better he would like it. The wheels of justice moved swiftly, and in a few days the personage of Morton Abbott was legally recognized.

Morton was contented. With a name like Morton Abbott nothing could interfere with his future possibilities. It was simply a matter of choosing the position he desired most.

Confidence is a wonderful thing. But though dreams are often very sweet, seldom do they materialize.

For two weeks Morton had literally devoured the "Help Wanted" sections of the morning newspapers. But he might just as well have saved his money. There wasn't a single position advertised that was worth answering.

Morton had just about given up hope of ever getting a job. He bought the paper that morning from force of habit and mechanically turned towards the classified advertisements. His eyes scanned the columns and . . . paused. He read and re-read the particular "ad." It sounded too good to be true.

YOUNG MAN—Age 22-25, Jewish, college education, experience unnecessary. Executive position. Salary $3,000 per year for person qualifying. Room 3305—11 West 42nd St.

Morton couldn't understand why the subways moved so slowly. It seemed an eternity had passed before the train finally reached Times Square. Morton literally flew through the turnstile and mounted the stairs leading to the street, three at a tim Walking was too slow. Morton co ered the distance from Seventh Av nue to 11 W. 42nd Street in less th a minute.

The girl at the information de told him that Mr. Jordan would right out. Morton sat down a waited. In a comparatively sho space of time a well-dressed man a peared and introduced himself as M Jordan.

"The position is very simple," sa Mr. Jordan. "We are one of t largest brick manufacturers in t United States but we have not in t past been catering to the Jewi building trade. Now we want th business. You are to be the mediu between the large Jewish builders a ourselves. The company will pay of your expenses: such as fees country clubs; golf instruction; th ater parties, etc. You are to ming with these people socially. In t course of your conversation you w ask these men to step in and see y some time. You will be equipped wi a luxurious office. The company w do the rest. Well, how does it appe to you?"

Morton was too astonished to a swer.

"There is only one condition th the applicant must fulfill," continu Mr. Jordan.

"And what is that?" question Morton.

"What is your name?" asked M Jordan.

"Morton Abbott," proudly answer Morton.

"I'm afraid you won't do," respon ed Mr. Jordan.

"B-b-but why not?" stammer Morton.

"The man we hire," answered M Jordan, "must have a distinctive Jewish name."

How do broadcasters breathe

in rooms with no windows?

WALLS as thick as prison alls. Rooms as sound-proof a dungeon. How can your vorite orchestra broadcast easure under conditions so pleasant?

It was pretty difficult two three years ago. Then the tists sat in shirt sleeves, per- iration rolling down their ces.

Today your favorite enter- iners are in evening dress actually in costume. The adio *still* has no windows, t the air is pure and fresh, e temperature and humid- are perfect for comfort. he magic of the radio has en supplemented by the agic of Manufactured eather—the Carrier name scientific Air Conditioning.

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he Senate and the House of Represen- tives at Washington, theatres—large and small—throughout the world, great department stores such as Macy's in New York, Hudson's in Detroit, Filene's in Boston, and Sanger's in Fort Worth use Manufactured Weather the year round. The 22-story Milam Building in San Antonio is equipped with Manufactured Weather. The Chicago Title & Trust Company and the Northern Trust Company in Chicago, the Frost National Bank in San Antonio, and the New York Trust Company in Manhattan enjoy the comfort of Manufactured Weather.

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WABC Columbia Broadcasting System, New York. Manufactured Weather provided in five studios and control rooms. Here artists always work in maximum comfort regardless of outdoor weather.

WLW Crosley Radio Corporation, Cincinnati, O. Four studios and control rooms, the audition room and lounge, and six offices—all have automatic control of humidity and temperature the year round.

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In the Public Eye

Albert A. Michelson

LAST month Professor Albert A. Michelson, whose researches on light provided material for Albert Einstein's recently-heralded theory of relativity, celebrated his 77th birthday by resigning from the University of Chicago, where he had been head of the department of physics since 1892. Ill-health was responsible for his resignation.

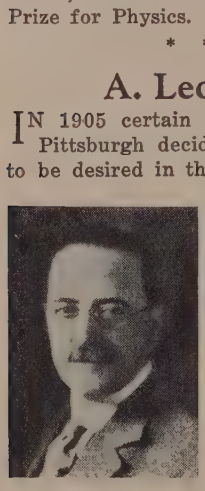
Albert A. Michelson

Prof. Michelson's long life has been filled with scientific achievements which place him in the front rank of all American scientists. Born in Germany, he was educated at the U. S. Naval Academy and actually became a midshipman in the U. S. Navy in 1873. Later, he was an instructor of physics in his Alma Mater, and afterwards studied here and abroad, attaining the highest scholastic honors and degrees. He is the winner of literally dozens of medals and recognitions by foreign governments, and in 1907 won the Nobel Prize for Physics.

* * *

A. Leo Weil

IN 1905 certain leading citizens of Pittsburgh decided that much was to be desired in the city government, and formed the Voters' League to bring about needed reforms. With A. Leo Weil, prominent attorney, as President of this League, some of the greatest reforms in the history of the city were effected.



A. Leo Weil

Now a similar condition to that of 1905 is said to exist, and once more a score of Pittsburgh's leading citizens have formed an organization for government improvement. Again Mr. Weil has been chosen President.

Mr. Weil was born in Virginia 72 years ago and was educated at the University of Virginia.

He was admitted to the Bar of Virginia in 1879, and of Ohio and Pennsylvania the following year. For decades he has been identified with Pittsburgh's most important civic movements, as well as many local and national philanthropic and civic institutions. He is a member of the executive board of the Jewish Publication Society, Union of American Hebrew Congregations, National Municipal League, and the National Civic Service Association, and is a member of the Board of Trustees of the Civil Service Association of Pennsylvania.

* * *

Harris L. Selig

AT a critical time in its history, the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College has obtained as its Executive Director a man in whom it pins its faith for a brighter future. This man is Harris L. Selig, Jewish communal leader, executive, and social worker. Newspapers have recently carried accounts that the Yeshiva College is facing bankruptcy, and now its backers are looking eagerly toward Mr. Selig as its savior.

Harris L. Selig

Mr. Selig was Executive Director of the campaign fund, which resulted in the erection last year of a group of buildings which cost $3,000,000. The institution is confronted with an annual maintenance budget of $400,000, and so great is their need for organization of financial support on an extensive and national basis, that Mr. Selig consented to become Executive Director and devote the major part of his time to placing it on a sound basis, although he recently entered the business field.

John Doctoroff

A LITTLE over five years ago a lit prepossessing young man came Chicago from Dallas, in search opportunities. He was an obscure, although well-liked, illustrator. He was just 30 years old, and with him were his wife and children. He had ambition and talent, but no money.

John Doctoroff

Today he is in Europe with his family, wandering about freely, pai ing picturesque characters and plac where and when he chooses. He is independent artist of the first ra

In the intervening five years worked wonders. After painting s eral portraits exhibiting rare talent became sought after by the great a the rich. Now his works inclu paintings of former President Coolid Ambassador Dawes, President Hoov Vice President Curtis, Senator C Glenn, William Wrigley, Salmon Levinson, and Julius Rosenwald.

* * *

J. B. Brunel Cohen

ONE of the most popular young members of the British Parl ment, Major Jack Benn Brunel Coh is the Treasurer of the British Legion, an organization similar to the American Legion in this country.

Jack B. Brunel Cohen

Major Cohen, who has represented Liverpool as a Unionist in the British Parliament since 1918 was born 44 years ago, the son of Alderm L. S. Cohen of Liverpool. He w educated at Cheltenham, and was business until the outbreak of t war. In 1906 Mr. Cohen had join the First King's (Liverpool) Re ment, so that in 1914 he was on t reserve list. He served brilliantly d ing three years of the war.

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THE PRINTED PAGE

MAJOR ACHIEVEMENTS

Jewish Influence on Modern Thought, by A. A. Roback (Sci-Art), $4.50.

DR. A. A. ROBACK, author of "Jewish Influence on Modern Thought," is announced to us on the title page of his volume as "Formerly National Research Council Fellow in the Biological Sciences and Instructor in Psychology, Harvard University; Extension Lecturer, Commonwealth of Massachusetts." He has written a work of 506 pages with 20 half-tone portraits, affirmed to be "the standard book of Jewish achievement." It is dedicated to the memory of "Israel Zangwill, Poet, Prophet and Prince of Paradox . . . on the occasion of the bi-centenary of Henri Bergson, Samuel Alexander, Edmund Husserl, Emile Meyerson, Ludwig Stein, and the fiftieth anniversary of Albert Einstein." Surely the year 1929 was a fortunate year for an author desirous of commemorating the anniversary of notables! This dedicatory page, not to mention a perusal of the table of contents, makes the reader cautious as he approaches the actual material of Dr. Roback's study. Its title is indeed ambitious and imposes upon the author a heavy responsibility. Unless he meets the reasonable expectations aroused by the title, the author is certain to find the reader disappointed.

It must be said at once that Dr. Roback has written a readable and eminently worth-while book. Its style is vivid and graphic; its mood is vigorous and effective. The volume belongs in every Jewish library and can be read with profit by non-Jews, provided they realize that Dr. Roback has by no means exhausted the subject with which he deals. The very readability of "Jewish Influence" gives rise to the suspicion that it is journalistic in tone and method; in fact, as the author himself states, several of the chapters have already appeared in Jewish periodicals. This does not disqualify them as to scholarship, but it indicates that they were written more for the lay-reader than the academician. There is a distinct lack of balance in the organization and presentation of the material; its chronology is not systematically developed and followed. Kant receives far more attention than he deserves in proportion to other philosophers in association with Jews and Judaism. Bergson and Hermann Cohen receive too little notice. American Jewish thinkers, among them Waldo Frank, Horace M. Kallen, Irwin Edman, Walter Lippmann, and George Boas (a new figure on the philosophic horizon, whose omission therefore can be pardoned) are ignored. We believe that Dr. Roback should have traced the influence of Jews and Judaism upon the writings of great Gentile philosophers of our times, among them William James, John Dewey, George Santayana, and others; it is not enough to cite their names; the passages wherein they analyze and comment upon Jewish themes should have been discussed. Essays are available on Matthew Arnold's indebtedness to Judaism and Robert Ingersoll's "warfare with the Jewish God."

Despite these strictures, Dr. Roback's book deserves hearty commendation. If he will promise us a more systematic work later, we shall be pleased to regard this as an admirable prolegomenon. He has done us the service of chronicling, if only briefly, some of the major achievements of contemporary Jewish intellectual leaders. He has introduced to American readers philosophic names, hitherto relatively unknown, chief among them Edmund Husserl and Samuel Alexander. We regret that Dr. Roback saw fit to print Max Scheler's portrait with the explanation that it was included "on the assumption that he inherited the mental endowments of his mother, who was a Jewess." This smacks too much of propaganda, though it will heighten its usefulness in argument with those who disparage intellectual attainments.

Before a popular summary of Jewish contributions to modern thought can be adequately written, bulky tomes, heavily annotated, must first be published. Dr. Roback has given an impulse to the writing of these scholarly volumes, and for this, among other influences, all readers of his work must be highly appreciative.

LOUIS I. NEWMAN.

MODERNIZING SCRIPTURE

Corn in Egypt, by C. E. Bechhofer Roberts (Bobbs-Merrill), $2.50.

BRIEFLY, what Mr. Roberts has done here is to take the biblical narrative of the life of Joseph and transmute it into a most modern and readable novel. He has done this without sacrificing reverence, and without introducing fantastic details of his own invention. Yet he has filled in the chinks of the original story creatively; his style is that of 1930; the material itself, as everyone knows, is excellent; and altogether he has fashioned a novel as well worth reading as most that are turned out these days. Joseph's boyhood in the village of Jacob, his father; his subsequent betrayal by his brothers who sell him into slavery; and his methods of attaining financial and social success in Egypt are all dealt with deftly by one who has the imagination to see all the characters as human beings.

EDWARD E. GRUSD.

* * *

BOOKS IN BRIEF

Encouraged by their success of last year, students of the Talmud Torah Sh'erith Israel D'Lubawitz, Kansas City, Mo., have published their second Annual. It is an interesting, illustrated summation of the school's work and ideals, written almost entirely by students, in Hebrew, but with an English section. Congratulations of many prominent men on the first Annual of last year are printed.

"And On The Third Day," by Thomas Willing Hicks (Bert Ross Co.) is another grain of sand added to the vast desert of books written by men of today about a Man who lived 1900 years ago. This one is well-meaning insofar as it attempts to exculpate the Jews from all blame in the Crucifixion, but its style is ordinary; its originality, worthless.

"Voltaire," by Joseph Lewis (Free Thought Press, $1) serves two purposes. To those who already know Voltaire, it inspires a desire to re-read him and know him better; to those who don't, it acts as an incentive to inform themselves about this great soldier in the war for the liberation of humanity. It is peculiarly fitting that a Jew should write as Mr. Lewis has written about Voltaire who is falsely thought of as an anti-Semite.

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Thinking Aloud

By Urva Porah

MR. GINSBERG was poor again. For two years he had looked with rapt gaze on the fantasy of the stock market. His mother's father's father's father was one of the wonder rabbis among the Chassidim, and one of the legends related of him was that he had caused a steaming platter of fish to appear on a Friday night on the table of a poor man where there had been only a crust of bread a moment before.

Mr. Ginsberg observed that wonders more magical than that were to be seen in these times; for he had bought one thousand dollars' worth of General Doorknob Common and in two years it was $25,000.

* * *

HIS clothing repair and pressing shop had been luminous these two years, even on days when there was only one pair of pants to press. And what if there was not even one pair? The stock edition of the *Evening Telegram* brought him daily the news of increasing riches.

This day General Doorknob Common was splitting up ten for one and another day it was merging and the next it was up ten points.

"Tonight we are a thousand dollars richer than we were last night," he came bursting into his house with the news from time to time.

"Chassid! Chassid!" his wife threw at him, implying that he was given to fairy-tales as were his Chassidic ancestors, who believed that a rabbi could cause fish to appear where there was none before.

"What do you understand?" he asked her.

* * *

MR. GINSBERG had come to resent the intrusions of occasional customers in his shop. When he was in the midst of counting his riches present and to come, when his eyes were held fast by glamorous dreams, one would enter with a pair of pants to press. This quickly disposed of, he returned to his fancies.

Yes, it was $25,000 now. . . . To make that much money from pants pressing—he figured rapidly—yes, he must press 166,666 pairs for 15 cents each . . . a life-time of pants pressing.

But Doorknob Common had done it for him in two years. . . . When there was a profit of $100,000 he would sell it. . . . Then he would be like Schwartz in the synagogue; Schwartz had bought the golden key with which the *shul* was opened on dedication day; Schwartz had paid for the new stained glass window in memory of his parents; Schwartz sat on the altar under a high silk hat on the Sabbath, being the President.

With one hundred thousand he could do better than Schwartz who, it was said by some, was worth only $50,000, and by others $75,000.

He would buy two new tablets of the Ten Commandments over the holy ark. . . . Two tablets of gold that would be dazzling under the perpetual light.

* * *

ONE hundred thousand dollars! . . . The golden lions of David that guarded the ark were so small as to belie their sacred function as guardians of the Holy Law. . . . He would present to the congregation two imposing lions worthy of their mission.

What an occasion the presentation of the tablets and the lions would be! . . . It would be like the time Schwartz opened the door with the golden key. . . . He marched down the middle aisle, wearing his silk hat, the elders of the congregation behind him and the cantor singing, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors!"

That was a day! . . . It would be a day like that when he came with the lions and the tablets . . . he had always sat in one of the last pews, but now he would sit among the honored elders in front, as was becoming to one who deserved well of the congregation. . . .

* * *

THE entrance of a customer interrupted these reflections. The man was bringing the trousers Mr. Ginsberg had pressed a while before.

"Ginsberg, the creases ain't straight. What's the matter, Ginsberg?"

Mr. Ginsberg made haste to restore the creases to the precise perpendicular, or at least as perpendicular as was possible with eyes that swam in a mist of dreams. . . .

A hundred thousand dollars! . . . He could sit all day with the old men in the basement of the synagogue studying Gammorah. . . . Their books had become tattered from muc thumbing. . . . He would buy them new set. . . . He would be lik Schwartz in the synagogue whor everyone surrounded and wished Happy New Year on Rosh Hashonah

He had already tasted somewhat th pleasure of prominence in the syna gogue in recent weeks, indulging i the honors of the Torah twice in suc cession. . . . He felt that the $20 h had given for the privilege was no too much for one whose feet had bee set so magically on the way to wealth

* * *

THE evening paper apprised hir that on the basis of rumors Doo knob Common had gained eight point in the day's dealings.

"Wonders are in our day, too," h said to his wife.

"Yes, it's like the fish of you mother's father's father's father, she laughed. "Dreamer! Dreame Chassid!"

* * *

AND now Mr. Ginsberg is poor agai . . . In a week the $25,000 ha vanished as the gorgeous colors do i Schwartz's stained glass window o Yom Kippur when evening falls.

The glittering lions of David slith ered away from Mr. Ginsberg's eyes he saw that he must be content wit Ten Commandments written only o the tablets of his heart.

"Nu," said Mrs. Ginsberg, "wha did I tell you? It was the dream o a Chassid."

Mr. Ginsberg smiled a twisted litt smile he had for those occasions whe he was not sure whether to smile o to weep.

"Anyhow, it is not so bad yet," h said. "I had so much pleasure dream ing. Every day it was a pleasure And now I am poor again and I ca start the dream over from the begi ning. What a pleasure it will be t dream it all over."

"A chassid you were born and chassid you will always be!" she re plied. "A dreamer with no sense.

But the next morning in the syna gogue, When Mr. Ginsberg had blesse the Lord for the day and the nigh for not making him a heathen or bondsman, for opening the eyes of th blind, and for clothing the naked, h added: "Blessed art Thou, O Lor who puts dreams in the heart of man.

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NEWS OF THE LODGES

ONE of the most magnificent tributes that District Grand Lodge No. 3 has paid to any of its members was the testimonial dinner and meeting to honor Joseph Herbach, Secretary of the District for the past 11 years, and retiring secretary of Har Sinai Lodge No. 8, Philadelphia, under whose auspices the honor was tendered. It is the oldest lodge in the District.

Joseph Herbach

A large and distinguished audience featured the occasion. Among those present were Jacob Singer, Treasurer of the Order; four former Presidents of District Grand Lodge No. 3, Adolph Platowsky, Joseph W. Salus, Harry Platowsky, and Judge Joseph L. Kun; Abraham Berkowitz, the present District President; Charles Kline, Second Vice President; members of the General Committee; and representatives from Lincoln, Mastbaum, Camden, Allentown, Chester, Wilmington, Joshua, and Atlantic City Lodges.

About 250 persons were present at the meeting following the dinner. Dr. Louis Gershenfeld presided. A group of 26 men, comprising the Joseph Herbach Class of Har Sinai Lodge, were initiated; lodge officers elected; and Brother Herbach presented with gifts and tokens of esteem from the Lodge. Telegrams and letters congratulating Brother Herbach were received from all over the country; among the large number were those from the Hon. Alfred M. Cohen, President of the Order; Dr. I. M. Rubinow, Secretary of the Order; Judge Josiah Cohen of Pittsburgh, and from many other prominent individuals and organizations.

* * *

JUDGE MYRON SULZBERGER, New York City, a member of the General Committee of District No. 1, who addressed the congregation of Temple Beth-El, Providence, R. I., last month in connection with the November Tour of the Union of American Hebrew Congregations, will speak in the same city again on February 11, when he will deliver an address on the B'nai B'rith Hillel Foundations.

THE last living charter member of Oakland (Cal.) Lodge No. 252, has joined his fellow pioneers. He was Hirsch Davis of Oakland, and with his death he set a record of devoted service in the Order which few can equal—54 years of active and hardworking membership. Not only Oakland Lodge, but the entire Jewish community mourns his passing.

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AIME PALLIERE, the Parisian rabbi who was converted from Catholicism, and author of "The Unknown Sanctuary," told how he finally found spiritual joy in Judaism above all other religions, before the 21 Luncheon Club of San Francisco Lodge No. 21, last month.

* * *

B'NAI B'RITH Day was celebrated jointly last month by Birmingham and Magic City (Ala.) Lodges in Birmingham. Earnest R. Bernstein, former mayor of Shreveport, La., and a past president of the lodge of that city, delivered the principal speech.

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WITH George M. Lipman, President of District Grand Lodge No. 4, acting as Monitor, and Herman Lewkowitz, Zone Deputy of Arizona, as President of the degree team, 20 men, constituting an Alfred M. Cohen Honor Class, were initiated into Tuscon (Ariz.) Lodge No. 763 last month. Brother Lipman then spoke to the initiates on the Wider Scope movement.

* * *

MASON CITY (Iowa) Lodge No. 1001 is the sponsor of a Sunday School open to all Jewish children of Mason City. Books, supplies, and instruction are all furnished free of charge, and in this laudable undertaking the Lodge has the enthusiastic support of Rabbi Schultz of Mason City. The Lodge is proud of this activity, and even goes so far as to send a special automobile after those children who live far away from the Sunday School without means of transportation.

THE Jewish community of Brandon, Winnipeg, Canada, turned out almost to the last man and woman for the installation of a new B'nai B'rith lodge in that city last month. Brandon Lodge now has 18 members.

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OTTAWA Lodge No. 885, Ottawa, Canada, remembered the unfortunate during Chanukah by holding a card party and dance. The proceeds were used for the benefit of the orphans of Ottawa.

* * *

A CAMPAIGN to raise $250,000 for the B'nai B'rith Home for Children at Fairview, Erie County, Pa., will be held shortly in District No. 3. The Home is caring for the orphans from the smaller communities where there is no provision of any sort for care of dependent children. The constant influx of children from the ever-growing Jewish communities has placed the institution in a state of indebtedness which the Board of Governors hopes will be cleared with the aid of the funds raised in the forthcoming campaign.

* * *

WITH hundreds of non-Jewish friends of the Order in attendance in addition to a large crowd of B'nai B'rith members and their families, Hattiesburg and Laurel Lodges of Mississippi held a most successful celebration of B'nai B'rith Day last month at Hattiesburg. The address was given by the Hon. Leon Schwarz of Mobile, City Commissioner and former Mayor, while the Hon. W. S. F. Tatum, Mayor of Hattiesburg, delivered an address of welcome.

* * *

FORTY-THREE delegates, representing B'nai B'rith lodges in three states, attended the Inter-City meeting of the Ohio State Association of B'nai B'rith lodges in Ashland, Ky. Ashland Lodge No. 972 played host. Justus L. Silman, Columbus, O., First Vice President of the Association, and Harry Potasky, Dayton, O., State Deputy, delivered the principal addresses of the morning session, while Leonard H. Freiberg, Cincinnati, First Vice President of District No. 2, spoke in the afternoon on the world scope of the Order's activities.

* * *

DISTRICT Grand Lodge No. 5 will get an early start on the other Districts this year by holding its annual convention in Baltimore beginning March 9. Headquarters will be in the new Lord Baltimore Hotel.

THE Jewish Children's Home of New Orleans held a three-day ebration January 10, 11 and 12 to mmemorate the Diamond Jubilee of Home. The Hebrew Benevolent sociation, which had been in exist-ce since 1828, was charged with the re of seven widows and 20 orphans er the yellow fever epidemic of 53, and two years later organized Jewish Children's Home. In 1875 coalition was brought about between directors of the Association and officers of District Grand Lodge . 7, I. O. B. B., with regard to the pport of the Home, and this com-ed support has continued down to present day.

* * *

LADIES' AUXILIARIES

THE Ladies' Auxiliary and Frater-nity Lodge, New London, Conn., served B'nai B'rith day jointly with annual dinner and speaking pro-am. About 150 attended. Louis bricant of New York City, former esident of District No. 1, was prin-al speaker, and stressed the neces-y of maintaining and expanding the llel Foundations to insure a broader ucation of Jewish youth in Jewish eals.

* * *

MRS. BIRDIE STODEL of Los An-geles, President of the Woman's and Lodge, visited San Francisco xiliary No. 3, on the occasion of an tiation of a class of candidates as ll as a Succoth celebration.

The Auxiliary held a country fair the B'nai B'rith Building on No-mber 25.

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B'NAI B'RITH HILLEL FOUN-DATIONS

THE California Foundation does its utmost to aid students in support-g themselves through college; it aced three in small California towns here they preached from local pulpits ring the holidays, and one as a rt-time physical training instructor. . Rabbi Max J. Merritt, Director, ve a stereopticon lecture, "Field d Mountain in the Holy Land," sed upon his personal experiences. . Dr. Walter Bauer, late of the ternational Institute of Rome, spoke the Hillel House on "Life Under scism."

* * *

THE Educational Committee at the West Virginia Foundation is form-ating plans for a student choir. . . . fore an auspicious gathering of professors, students, and townspeople, Dr. Abraham Cronbach of the Hebrew Union College inaugurated this year's series of open forums with "The Talmud As Seen By an Amateur." . . . Lewis Browne, author, spoke at the Foundation on "Credulous America.". . . An essay contest on subjects of Jewish interest will be held by the Foundation in February. . . . A circulating and reference library has been opened at the Foundation.

* * *

MAURICE SAMUEL, author, spoke to the Michigan Foundation on the subject of his recent book, "What Happened in Palestine.". . . Rabbi Fink, Director, flayed the anti-Semitism which he claimed exists on the Michigan campus after a goodwill banquet in Ann Arbor for Jews, Catholics, and Protestants. . . . Rev. Frank Gavin spoke on "A Christian Looks at Judaism."

* * *

"EYES OF LOVE," a fiery melo-drama, was presented by the Hillel Players of the Illinois Foundation with great success. . . . James Waterman Wise spoke on "National Self-Expression.". . . Dr. M. Herskovits of Northwestern University spoke at the Foundation on "Racial Superiority and the Nordic Complex.". . . Dr. A. L. Sachar, Director, used "New Fashions In Marriage" as a sermon topic at a Sunday service. . . . The entire Jewish student body paid tribute to the late Rabbi Benjamin Frankel, first Hillel Foundation Director, on the occasion of the second anniversary of his death last month.

* * *

FIRST NATIONAL HILLEL ORATORICAL CONTEST

APPROXIMATELY 300 persons heard representatives of seven B'nai B'rith Hillel Foundations compete in the First National Hillel Oratorical Contest at Champaign, Ill., last month. George A. Michaels, of the Cornell Foundation, was awarded a cash prize of $100, a gold medal, and a cup for his Foundation, as winner of first prize. Nathan Levy, who was adjudged second, received a $50 check and a silver medal. The winner's subject was "The Art of Being a Jew"; the runner-up spoke on "A Prophet With Honor."

The Hon. Alfred M. Cohen, President of the Order, came from Cincinnati to attend the affair, and delivered appropriate sentiments when called upon to do so at the conclusion of the oratorical contest. President Cohen declared that there is at last "something new under the sun," when the rising generation of Jews will support and enthusiastically participate in an enterprise requiring young men and young women to travel hundreds of miles to discuss, criticise, examine, and try to improve their own religion.

Professors Leon McCarty, G. W. Goble, and Jacob Zeitlin of the University of Illinois were judges of the contest, which from now on will be an annual affair in national Hillel Foundation activities. Because of the great distance, the California Foundation did not send a representative.

William Sultan, Chicago, donated the silver loving cup and also the gold and silver medals. B. J. Grossman, Chicago, donated the first cash prize in memory of his parents, Harry and Charlotte Grossman. Mr. and Mrs. I. Tobin, Chicago, donated the second cash prize.

* * *

ALEPH ZADIK ALEPH

AUDIENCES totaling 50,000 attended various celebrations sponsored by more than 100 chapters of A. Z. A. in almost as many cities, on the occasion of the Fourth Annual International A. Z. A. Day last month. Programs of the day ranged from elaborate banquets to open meetings held in conjunction with local B'nai B'rith Lodges. One of the outstanding group celebrations was that of the 11 chapters representing the Chicago A. Z. A. Council, who held a city-wide celebration jointly.

* * *

National A. Z. A. News

THAT it is to the best interests of the Jews that the British Mandate over Palestine be continued," was recently chosen by national headquarters for the debate subject of the Sixth Annual International Tournament. The topic chosen for the Oratorical Contest is "Jewish Notables of the 20th Century," while the essay subject is "Modern Tendency of Jewish Education." Preliminary contests of the three events of the annual tournament, basketball, oratory, and debating, are already under way within the 119 chapters of the Junior Order. The international finals in the district tournaments will be held early in 1930 at Detroit, Mich.

Six charters were granted to new chapters by the Supreme Advisory Council recently: at Akron, O.; Fort Wayne, Ind.; Gary, Ind.; Beaver Falls, Pa.; New Orleans, La.; and Vancouver, Canada.

Philadelphia Lodges Initiate 250

IN the presence of the President of the Order, many distinguished guests, and a gigantic gathering of 1,000 persons, a class of 250 men was initiated into the several Philadelphia lodges December 29. The initiation climaxed one of the busiest, most pleasant and instructive days in the history of District Grand Lodge No. 3.

The Hon. Joseph L. Salus presided, after the meeting had been turned over to him by Abraham Wernick, chairman of the Membership Drive Committee. The huge assemblage tendered President Cohen a mighty ovation, and he reciprocated by delivering a most inspiring address. He struck a happy note in detecting the appropriateness of the initiation of so large a group during Chanukah week because, he pointed out, Chanukah is a festival of dedication, and dedication more than any other single word marks the description of service in the B'nai B'rith. He urged the 250 candidates to pledge and dedicate themselves to the work of the Order, and for the work of the Jew, since we all have a common past, a common tradition, common suffering, and a common destiny.

President Cohen then briefly described many of the works of the Order, including the Hillel Foundations, Aleph Zadik Aleph, Anti-Defamation League, and Prison and Social Service work. In connection with the last-named subject, he paid a glowing tribute to Brother William Portner of Philadelphia, Chairman of the Social Service Committee of District No. 3, which is accomplishing such brilliant results.

Abraham Berkowitz, President of District Grand Lodge No. 3, spoke directly to the class of initiates on the value of B'nai B'rith. Judge Leopold Glass also directed his remarks to the new brethren. Dr. I. M. Rubinow, Secretary of the Order, was warmly welcomed, for he is well known in Philadelphia, having been Director of the Jewish Welfare Society there for several years. Judge Joseph L. Kun delivered the final address of the evening.

The day's activities began at 11 a. m., when the General Committee and officers of District No. 3, together with the distinguished guests, gathered for the quarterly meeting of the Committee. It was learned through the reports that there are now 17 A. Z. A. chapters in the District, and that soon there will be 25. Charters were granted for the formation of a new lodge in Aliquippa, Pa., near Pittsburgh, and for the formation of an Auxiliary in Montclair, N. J. Encouraging reports were made by the District membership committee. After lunch, such an interesting report on the work of the Intellectual Advancement Committee was made by Rabbi Max D. Klein, Chairman, that several of those present donated large sums of money for the work of that group. It was also decided to contribute $100 annually to any B'nai B'rith activity recommended by the outgoing President in his honor as a tribute for the services rendered by him. Dr. Rubinow closed the afternoon session by briefly sketching the accomplishments of the Order, its history, its future, and its possibilities.

Meeting of the B'nai B'rith Hillel Foundation Commission

A MEETING of the B'nai B'rith Hillel Foundation Commission was held at the Standard Club in Chicago on Monday, December 16, with President Alfred M. Cohen in the chair, and the following members present: Dr. Louis L. Mann, Acting National Director of the B'nai B'rith Hillel Foundations; Rabbi Solomon Goldman and Mr. Philip Seman of Chicago; Mr. Isaac Kuhn of Champaign, Ill.; Mr. Morris Waldman, New York; and Dr. I. M. Rubinow, Secretary of the Constitution Grand Lodge.

One of the important actions taken was the granting of permission to the Illinois Foundation to proceed with a drive for $70,000 for a new building.

The Commission also considered carefully the publications issued at the various Foundations, sometimes weekly, sometimes bi-weekly. A suggestion which had come from a meeting of the Directors of the Foundations, held about a year ago, that a National Hillel Foundation Magazine should be established as a substitute for these various local publications, was carefully considered. It was felt that an assignment of a section in the B'NAI B'RITH MAGAZINE might prove more advantageous. It was left to the Secretary and the Acting National Director to arrive at a conclusion in this matter.

Another problem very carefully considered by the Commission was the request which has come from two Universities for co-operation in general religious work through non-denominational agencies. The problem called for a very prolonged discussion. The attitude of the Commission was that such co-operation was desirable provided the non-denominational character of such institutions and agencies was very clearly stated.

The expenditures of the seven B'nai B'rith Hillel Foundations for the academic year 1928-29 varied between $10,000 and $20,000 each, depending upon the size of the Jewish student body and other circumstances. The total expenditure as shown by the financial reports presented was approximately $100,000, and even though this budget presents a very substantial obligation, the Commission, in pursuance of its policy of expansion, voted the establishment of a B'nai B'rith Hillel Foundation at the University of Texas at Austin, Tex. Since the local community was in need of a rabbi it was found possible to combine the functions of the rabbi of the local Temple and Director of the Foundation, and Rabbi Jacob J. Weinstein has been appointed to the post. He has already spent several months in preparatory work for the formal establishment of the Foundation this month.

With the addition of this eighth Foundation and some necessary increases in the budgets of the other Foundations, the total budget presented by the Secretary to the Commission for approval amounted to approximately $120,000.

Perhaps nothing so eloquently demonstrates the value of the constructive work performed by the Commission as the large number of applications for new Foundations, which have reached the Commission from various colleges. Unfortunately, the resources of the Wider Scope Campaign and of the Order preclude the possibility of rapid expansion. For this and other reasons five applications from colleges had to be declined for the time being.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ɔm a Non-Jew

am interested in the reviews of books ch appear on "The Printed Page" every ıth. Would you kindly send me a list of leading Jewish publishers of these and r books and periodicals?

mong my friends whom I treasure are nbers of the B'nai B'rith. Through them n catch the spirit of the quotation from Talmudic Mood," which appeared in the ember issue of the B'NAI B'RITH MAGA-E: "The anti-Semite forgets that St. John self said: Salvation is of the Jews."

When we have friends among the Jews it ts to hear such expressions as "The Jews all crooks." Such statements, we know, é from sheer ignorance. Nevertheless they listened to and cause much trouble.

ne way to offset such talk is to be well ted in the things which pertain to Judaism. truth hurts—especially when the listener averse to it. But it continues to make ple free.

f you will send me the information re-sted above I will be able to augment the ndid B'NAI B'RITH MAGAZINE articles ch I read every month.

George V. Jones.

Box 472, Vulcan, Alberta, Can.

The Bloch Publishing Company, 31 31st Street, New York City, has ely issued a catalogue of practically books on Jewish subjects in Eng-, which they will gladly send upon itten request.—Ed.

* * *

thor Defends Self

n your June issue an article appeared, e Sephirah Days as Days of Mourning," Harold Berman. This article mixes up historical data and needs rectification in es. For instance, the author writes that bi Akiba lived at the time of the Roman eral Titus, and that Bar Kochba arose as a der in the year 62. Bar Kochba was under reign of Hadrian.

E. D.

'Regarding my article on the phirah Days as Days of Mourning,' wish to say that the writer of the ticism is far from right in his ictures. For instance, his note with gard to Rabbi Akiba. Akiba was ve in both the reigns of Titus and drian. He was a very young man the time of the former, and a very man in the days of the latter em-ror and the rebellion of Bar Kochba. th the leading Jewish historians and Talmudic authors will bear me out. nother thing; the critic missed the in point of the article, which is not aight, undiluted history, but *his-rical fiction,* based on Talmudic and ner legends. Has he never read any historical novels? Doesn't he know that an author takes a historical personage and spins his own story about him, his deeds, and his times?"

HAROLD BERMAN.

1060 Undercliff Ave., New York, N. Y.

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Results

Sir:

In the August issue of the B'NAI B'RITH MAGAZINE you very kindly printed my request for an American correspondent who would exchange with me views on the cultural and political life of the Jews in America and in Europe. The letter was so effective in your Magazine that I received many more offers than I was able to answer all by myself. So I gave them to friends of mine in France and other countries in Europe who are rejoicing in having found friends in America to whom to write. I hope that thus some relationship between American and European Jewish students will result. Thanks very much.

Fritz Biel.

Alfort, Seine, France.

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A Suggestion

Sir:

In recent issues of the B'NAI B'RITH MAGAZINE, it has been suggested by various readers that the B'nai B'rith sponsor libraries and museums in this country. I would like to suggest that the B'nai B'rith establish posts where all the brethren can obtain Zitzis, Mazuzes and Tchinas for the Bases. The other day I was in need of some of the articles mentioned, and did not then, nor do I yet, know where to find them. This is a Jewish necessity. And why should not the wonderful world organization of the B'nai B'rith attend to this need?

Simon Davis.

1130 Mellon St., Pittsburgh, Pa.

* * *

Express Gratitude

Sir:

At this season when we remember with gratitude the various reasons for thankfulness, among them we find that we are very grateful for your kindness in sending us the B'NAI B'RITH MAGAZINE for the past year. On behalf of our Faculty and the Board of Trustees, please accept our sincere thanks. We shall be very thankful too, if you will continue the favor for the coming year by including us on your list.

Garrett Biblical Institute, Evanston, Ill.

* * *

Read Old Copies; Subscribes

Sir:

I am sending one dollar for a year's subscription to the B'NAI B'RITH MAGAZINE. I have been reading a few old copies which a friend has given to me, and have determined that I have already missed too much. Best wishes for continued success.

Joseph Sweig.

2034 Prytania St., New Orleans, La.

Who Is a Hypocrite?

Sir:

In the October number of the B'NAI B'RITH MAGAZINE, Julius Aaron Cohen has an article in which he asks "Am I A Hypocrite?" He has presented his side of the case about as well as anyone could. The trouble is, Mr. Cohen is mixing religion with sentiment. In religion it behooves us to be consistent. We should not be straining at a gnat and swallowing a camel. After all, eating pork is only a minor offense as compared with doing business on the Sabbath. Yet no one now in this country would think of calling a fellow "a braggadocio" for running his business on the Sabbath—although such a charge would not have been uncommon in some of the old countries, especially about 30 to 40 years ago.

In matters of food it may be all right to be guided by our religion, but then we should take it all—kosher meat, kosher dishes, and everything. Otherwise we should be guided either by the stomach or by the doctor. And when guided by those, and they prescribe bacon, there is no reason on earth why we should not indulge or be considered as "parading before gentiles" when we do.

To make the eating of pig meat the dividing line between the gentile and the Jew is entirely arbitrary on the part of Mr. Cohen. The Jewish religion does not draw the line there. Many of us make the attending of Yom Kippur service the dividing line, and anybody can draw his own dividing line. Only he should not expect the rest of us to accept it.

But none of those who draw dividing lines are consistent. Especially so when it comes to calling to account your fellow Jew who does not pretend to follow our religion. In matters of religion one should be consistent, else be branded a hypocrite.

Louis I. Bogen.

1230 O Street, Lincoln, Nebr.

* * *

Origin of Jews

Sir:

In the September issue of the B'NAI B'RITH MAGAZINE, under the heading, "We See In the Papers," you report Dr. Jenichiro Oyabe's statement, taken from his book on the "Origin of Japan and the Japanese," that the Japanese race originated from the Jews. This statement of Oyabe's is somewhat wide of the mark. It is much more probable that the Japanese are of Mongolian origin. I have lived in Japan a number of years and know the Japanese fairly well, but I have not found any similarity between them and the Jews. Nor do the Japanese bear any traits of character or physiognomy similar in the slightest degree to those of our race.

Walter Buchler.

261 Goldhurst Terrace, London, England.

Incomprehensible

IN THE famous city of Chelm there lived a water-carrier who was very poor and had an excellent appetite because he hardly ever satisfied it.

One Chanukah, at the wedding of a rich man's daughter, he ate 100 latkes and immediately became famous.

A few months later the *Shammus* of the local *shul* told this story to a visitor, who refused to believe it. To prove it the *Shammus* bet him five rubles that the water-carrier could repeat the performance.

The day of the contest arrived. The water-carrier began on the latkes; he ate 25, and rested a moment; he ate 50, and declared he could not eat another bite.

As the *Shammus* paid over the five rubles to the visitor, he grumbled aloud: "I can't understand this. This very morning I had the water-carrier over at my house for a trial, and he gulped down 100 latkes like a hungry wolf."

* * *

Authority

A TEACHER in a Sunday School class where the "Shema Yisroel" was being taught noticed that one of her pupils said "Illinois" each time in place of the word "Adonoi." She stopped the recitation and called the child's attention to the mistake. The next time, the word was mispronounced again.

"Why do you keep on saying 'Illinois'?" she asked petulantly. "There's no such word."

"Oh, yes there is," answered the child, "I know, because my big brother went to a University there."

* * *

Bright Child

A YOUNG couple drove from their village home to Memphis in order to spend Pesach in the big city. They took their four-year-old son along. When they approached the city, the father, wishing to see if his boy remembered what holiday it was, said to him:

"You know what this is, don't you, Albert? This is Pesach."

"Oh, no, it ain't, daddy," cried the bright lad, "this is Memphis."

The following people, by making and keeping a New Year resolution that they would keep writing for the Humoresque Page until a joke of theirs should be accepted, are to be rewarded with books this month: Mrs. Boris Brutskus, Berlin, Germany; Ben Drexler, Wynne, Ark.; Sidney Eisenberg, Cleveland; Gertrude Acker, Toronto, Can.; Leon Betensky, Des Moines, Ia.; Leon Ross, Minot, N. D., and Goodman Weinstein, Grand Forks, N. D.

Utilitarianism

A JEW came to a German minister and announced his desire to be converted to Christianity. Before the ceremony of baptism, the minister asked him what name he preferred.

"Martin Luther!" replied the Jew.

"Martin Luther!" echoed the minister in wonderment. "He was the founder of our sect. Why do you want that name?"

"Well," replied the Jew, "my present name is Marcus Levy, and I want to save myself the trouble of changing the initials on my handkerchiefs."

* * *

Perfect Resemblance

MR. and Mrs. Rosenbloom became the proud parents of a little baby girl.

"Whom does your little sister take after?" a friend of the family inquired of Abie, the small brother of the new arrival. "Does she look like your father or your mother?"

"She resembles them both," answered Abie quickly, "she has no hair, like papa, and no teeth, like mama."

* * *

The Truth Hurts

"I HEAR that Grandma Levy has had her hair bobbed. Has it changed her looks?"

"Oh, yes, very much. Before, she looked like an old woman, and now she looks like an old man."

He Followed Instructions

ABIE LEVINSKY, a laborer for a large contracting firm, took a ha day off one Monday without permi sion, in order to attend a ball gam Next day he received a letter from th company, telling him his services we no longer required. On Friday he pu on his overalls and went back to wor

The boss was surprised to see hi and asked if he had not received th letter, informing him that his service were no longer required.

"Yes," answered Abie easily, "bu that was only on the inside. On th outside the message was different."

"What do you mean?" asked th boss, perplexed.

"Well," answered Abie confidentl "it said on the envelope, 'Return i Three Days to Levine & Co., Co tractors,' so I took a three days' va cation, and here I am."

* * *

That Settles It

A JEW and his Christian frien were having a spirited discussio but the former seemed to be gettin the better of it.

"Look here," finally remarked th Christian, smiling, "why do you a ways answer my questions by askin other questions?"

"Why not?" replied the Jew.

* * *

Thoughtful Child

"BUY me a saxophone," litt Sammy begged his father, playwright.

"But, son," complained the fathe "how will I be able to work when yo are playing all day on the sax phone?"

"Well, replied Sammy, "I promis to play it only when you're asleep."

* * *

Devotions

AS THE new rabbi of the villag was on his way to evening ser ices, he met a young man who told hi he was anxious to become a membe of the *shul*.

"Do you already attend a place worship?" asked the rabbi.

"Yes, sir," answered the youth al sently, "every Saturday night; I'm my way to see her now."